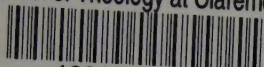


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BOOK FOR GEMARA AND TARGUM ONKELOS

AN INTRODUCTION TO ARAMAIC

Yitzhak Frank



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Expanded Edition



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This volume features an artificial paradigm for the common *binyanim* of the regular Aramaic verb (Chapter 3) and conjugations recording all the forms that actually exist in the Babylonian Talmud from 30 verbal roots (Chapter 4) and in Targum Onkelos from 32 verbal roots (Chapter 5). The verbs selected represent every type of conjugation so that the learner can match a verbal form that confronts him in the text with an appropriate form in one of the paradigms — and sometimes even with an identical form. The index below lists the verbal roots in alphabetical order together with the page numbers at which their conjugations begin.

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GRAMMAR FOR GEMARA AND TARGUM ONKELOS

An Introduction to Aramaic

Yitzhak Frank

Based on *Grammar for Gemara* (Second Edition)

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UNITED ISRAEL INSTITUTES

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GRAMMAR FOR GEMARA AND TARGUM ONKELOS

An Introduction to Aramaic

By Yitzhak Frank

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I dedicate this work
to the revered memory
of my first Aramaic teacher

HaRav Dr. Michael Bernstein

הרב מיכאל בן אפרים וטובה ז"ל

whose integrity, intellectual honesty,
and dedication to Torah learning
made an indelible impression upon me.



Grammar for Gemara and Targum Onkelos
was prepared during the year of mourning for
my beloved mother

Sylvia Frank

שרה רבקה בת אריה לייב וחייה יענטא ז"ל

who passed away on 13 Kislev, 5762.
A woman of unusual perseverance and commitment,
she advanced my two sisters and me
along the path of Torah and mitzvot
under trying circumstances.



In memory of
my beloved father

Abraham S. Frank

אברהם שניאור בן צבי דוב וצפורה ז"ל

A remarkably humble and gentle person
who passed away on 26 Adar II, 5744.



In memory of
my dear father-in-law

Dr. Benjamin L. Davis

דוב אריה בן חיים מנחם וליבא, ז"ל

A distinguished scientist
dedicated to his fellow Jews
and to the State of Israel
who passed away on 25 Iyyar, 5753.

MAY THEIR MEMORIES CONTINUE TO INSPIRE US.

RABBI NATHAN KAMENETZKY
9/B SOROTZKIN ST., JERUSALEM 94423

28th of Adar II, 5752

בס"ד

Since this book is a companion to *The Practical Talmud Dictionary*, the reader is referred to my letter of approbation in that volume in order to perceive my enthusiasm for works of this kind by my worthy colleague Rabbi Yitzhak Frank.

With regard to grammar, I note that my revered father זצ"ל held that its study is included in the מצוה of תלמוד תורה because its knowledge is crucial for reaching correct Halakhic conclusions. He cited a grammatical error which led a well-intentioned author to propose building a מקוה in every Jewish home. Ignorance of the gender of the noun אצבע in ה"ט פ"ט תורה had led that individual to advocate מקוואות that were undersized and invalid; their use would have resulted in massive איסורי כרת. Knowledge of grammar is thus not פרפראות לחכמה, which the יו"ט defines as studies undertaken to enhance knowledge — also not to be denigrated — but גופי הלכות, studies that affect Halakha.*

In one sense this new book is more fulfilling than the earlier one. While *The Practical Talmud Dictionary* is only a reference book for occasional use when the student comes across a word or expression which needs clarification, *Grammar for Gemara* can be studied, mastered and then put aside on the student's bookshelf for just the periodic review. Rabbi Frank, an experienced teacher, has made Talmudic grammar accessible to everyone; he has handed over the key to an unjustifiedly arcane discipline, so that a lover of Torah can now simply open the door to a neglected compartment of the Talmudic treasurehouse.

נתן בהגר"י קמנצקי

* עיין תוספות יום טוב מס' אבות פ"ג מי"ח ד"ה תקופות.

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USING THE VERBAL TABLES

The verbal tables in Chapters 3, 4 and 5 should be useful to the student. Chapter 3 now presents a comprehensive paradigm for the regular Aramaic verb, containing practically all the forms of the common *binyanim*. Chapter 4 features the complete conjugations of thirty important verbs from the Babylonian Talmud, while Chapter 5 has thirty-two verbs from Targum Onkelos (twenty-four of which are the same verbs whose Babylonian Aramaic forms are presented in the previous chapter). Chapters 4 and 5 record only those verbal forms that *actually occur* in the Talmud or in Targum Onkelos, respectively.

If the student can determine that the verb appearing in the text he is studying is regular (i.e., all three root-letters seem to be intact), the *paradigms* in Chapter 3 should be adequate to help him. Otherwise, he should try to locate a verb whose conjugation in Chapter 4 (for Talmud) or Chapter 5 (for Onkelos) can serve as a *paradigm* for the verbal form that confronts him, since they have been selected so that Aramaic verbs of every type are represented. Of course, if the form before him is one that is actually listed in one of those conjugations — so much the better.

NOTE: A SYNOPSIS OF TALMUD VERBS and A SYNOPSIS OF TARGUM VERBS appear near the beginning of Chapter 5 (pp. 146-149), followed by a table of DIFFERENCES BETWEEN VERBS IN THE TWO DIALECTS (p. 150).

INDEX OF VERBS CONJUGATED IN CHAPTERS 4 AND 5

The index below lists the verbal roots in alphabetical order together with the page numbers in Chapter 4 (for verbs in the Talmud) and Chapter 5 (for verbs in Targum Onkelos) at which their conjugations begin.

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PREFACE TO GRAMMAR FOR GEMARA (1st EDITION)

For some people, the words grammar and *Gemara* hardly go together. The study of Torah in general and *Gemara* in particular constitutes a fundamental mitzva in Judaism, valued as much as the sum total of all the commandments.¹ Although *grammar* is certainly less important, Rambam considered the study of Hebrew — the language in which the Torah has been transmitted — a mitzva in its own right.² Furthermore, Rashi and Ramban (and other classical commentators on the Torah) were masters of the Hebrew language and serious students of grammar. These Torah giants, whose place among *gedole Yisrael* of all time is indisputable, drew upon their knowledge of Hebrew grammar in order to clarify the meaning of the Torah text.³ It stands to reason that a working knowledge of Aramaic grammar could help us cope with the text of the Talmud. In fact, the author of *Peri Megadim*, one of the important halakhic works of the 18th century, wrote: "... the science of grammar is a cornerstone of the Torah, and when studying a lesson in *Gemara*, one should also have grammar books in front of him...."⁴

The student who has a grasp of Babylonian Aramaic grammar can achieve a more precise understanding of a Talmudic passage. Let us consider, for example, the common Talmudic term לִימָא כְּתִנְאִי. Through a false analogy with Hebrew, many students assume that the לִ- indicates an infinitive form, *to say*, and they fumble. Familiarity with the Aramaic verb אמר reveals that לִימָא is really

1 See Rambam, *Mishné Torah*: Laws of Talmud Torah III:3.

2 Rambam, *Commentary on the Mishna*: Avot II:1.

3 There are numerous discussions of grammatical points in the classical Torah commentaries of Rashi, Ibn Ezra, Rashbam, and Ramban. See many examples in E. Z. Melamed's מפרשי המקרא (Jerusalem: Magnes, 1975), Vol. 1, pp. 398-414, and Vol. 2, pp. 965-967.

4 So writes Rav Yosef Teumim in paragraph 16 (טז) of the first of two letters to a teacher, printed in the introduction to his *Peri Megadim* on *Shulḥan Arukh, Oraḥ Ḥayyim*. It is quoted by S. Isseroff in the preface to his *Introduction to Rashi's Grammatical Explanations in the Book of Genesis* (Torah Education Department, W.Z.O., 1985), p. III.

in the future tense, and thus the expression means: *Shall we say [it is] like the tannaim?*⁵

Let us look at a somewhat more complicated example from the Talmud. We freely admit that it is quite possible for some students to get an approximate sense of an Aramaic statement such as אַנָּא אַמְרִיתָא נִיהֲלִיה אַמְתְּנִיתִין (עירובין כט, א), without knowing Aramaic grammar. He will get a much clearer picture, however, if he recognizes the following points:

- (1) The verbal form אַמְרִיתָא is a combination of אַמְרִית, *I said*, the first-person singular of the verb אמר in the past tense — together with the pronoun suffix אַ- (= ה-), expressing the direct object, *it*.
- (2) The pronoun נִיהֲלִיה serves as an indirect object, meaning *to him*.
- (3) The Aramaic prefix א-, the equivalent of the Hebrew עַל, means *on or with reference to*⁶.

Thus, the proper translation is: *I said it to him with reference to our mishna*.

Sometimes, the correct understanding of a particular grammatical form is crucial. In order to illustrate this point, we will briefly consider several different forms that are derived from the verbal root קני in conjunction with two Talmudic passages. In the simple conjugation (*binyan קל*), קני means *acquire* or *buy*; in the passive conjugation (*binyan אַתְּפַעַל*), it means *be acquired* or *bought*; and in the causative conjugation (*binyan אַפְעַל*) it means *transfer* or *sell*. At the bottom of א, בבא מצינא מוז, the Talmud quotes the legal formula בְּמִנָּא דְכִשֵּׁר לְמִקְנִיא בִּיה, *with a utensil with which it is proper to acquire*. At the top of the next page, an amora points out that the use of the infinitive from the simple conjugation לְמִקְנִיא,⁷ *to acquire (from someone)*, expresses the purchaser's perspective. According to this

5 In Babylonian Aramaic, the -ל prefix is used in the future — usually for the third-person masculine singular, *he* or *one*, and occasionally for the first-person plural, *we*; therefore, the correct translation here is either *shall one say* or *shall we say*. The Aramaic infinitive, *to say*, would be לְמִימַר.

6 For a full listing of the definitions of this prefix, see the very first entry in *The Practical Talmud Dictionary* (Jerusalem: Ariel Institute, 1991).

7 In his Talmudic commentary, Rashi took the trouble to explain that the Hebrew translation of the Aramaic לְמִקְנִיא is לְקַנּוֹת, *to acquire*, rather than לְהַקְנוֹת, *to transfer*.

amora, this form was deliberately chosen — instead of the causative form לְאַקְנוּי, ⁸ *to transfer (to someone)* — in order to emphasize a *halakha*: In the mode of transfer referred to as קָנִין סוּדָר or קָנִין חֲלִיפִין, it is the *purchaser's* object (e.g., a handkerchief) that is handed over to the seller, rather than the other way around.

Secondly, consider the following passage from the tractate *Kiddushin*: אִשָּׁה בְּפָחוּת מְשָׁוָה פְּרוּטָה לָא מַקְנִיא נַפְשָׁה (קידושין ג, א). According to the printed editions of the Talmud and according to the manuscript Rashi used, the verbal form מַקְנִיא means *she sells* or *she lets be acquired*. It should be vocalized מְקַנֶּיָא, the feminine singular of the active participle from the causative אֶפְעַל conjugation. Thus, the English translation of the whole statement is: *A woman would not let herself be acquired for less than the value of a peruta*. According to Rabbenu Tam, however, מְקַנֶּיָא is a participle from the אֶתְפַּעַל conjugation with a passive meaning, *acquired*, and the word נַפְשָׁה does not appear in what he considered to be the correct version of the Talmudic text. As a result, the meaning of the statement is: *A woman may not be acquired for less than the value of a peruta*. The difference between these two interpretations is of considerable halakhic significance, as Tosafot and other commentaries on that Talmudic passage explain.

Let us not overstate the case. We freely grant that many people learn *Gemara* successfully without knowing Aramaic grammar. Some individuals have been served well by their intuitive powers; others somehow manage to "muddle through." For many students, however, an awareness of grammatical points, such as the ones mentioned above, can make their learning more accurate and more efficient.

Grammar for Gemara is not a comprehensive grammar, but it is mostly a collection of paradigms of the grammatical forms that confront the student of the Talmud Bavli. This work is a companion

8 לְאַקְנוּי, with an א representing the causative אֶפְעַל *binyan*, is the correct spelling according to most authoritative sources. R. Shemuel Strashun (רש"ש) comments that the spelling לְקַנוּי, with the א omitted, in our standard editions should be vocalized with a *pathah* under the ל prefix (since it is the equivalent of לְאַקְנוּי).

volume to *The Practical Talmud Dictionary*, which was recently published by the Ariel Institute. The author composed the present work with the intention of providing the dictionary with an appendix that would facilitate its use. Mr. Yaakov Feldheim recommended that *Grammar for Gemara* be published as a separate volume because of the length of the work and because of his conviction that many students of the Talmud are hungry for a taste of Babylonian Aramaic grammar. If this work expedites the process of deciphering the Talmudic text ("making a *lainin* on a *blatt Gemara*") for even one student, the effort invested in its composition will have been worthwhile.

Grammar for Gemara presumes that the student has a basic familiarity with Biblical Hebrew. In fact, the tanna Yehuda b. Tema (in *Avoth* 5:20) allocated five years of a child's Torah education to Biblical study before he would undertake the study of Mishna. The *first* chapter of this work deals with the language of the Mishna. It summarizes the main features of Mishnaic Hebrew that distinguish it from Biblical Hebrew. In the *second* chapter, the reader is introduced to the Aramaic language.

The bulk of *Grammar for Gemara* is devoted to the Aramaic verb, since it is the most crucial part of speech in the language. The *third* chapter explains the Aramaic *binyanim* and the tenses. The longest and probably the most useful chapter, the *fourth*, presents conjugations of eighteen important Aramaic verbs, including all their forms that actually occur in the Babylonian Talmud. The recognition of these verbal forms and their meanings will be of assistance to the student who is grappling with a Talmudic text. The next chapter, the *fifth*, analyzes some of the forms of the eighteen verbs that are homographs and/or homonyms which are likely to be a source of confusion.

The *sixth* chapter consists of paradigms for Aramaic nouns and adjectives. Pronouns — both independent words and suffixes attached to prepositions, nouns, and verbs — are the subject of the *seventh* chapter. The *eighth* chapter presents all the forms of Aramaic numbers that are found in the Talmud, including cardinal numbers, ordinal numbers, and fractions. The *ninth* chapter explains three important aspects of Talmudic syntax that might mislead the

uninitiated. *Grammar for Gemara* concludes with several exercises based on eight passages from the Talmud, containing thirty of the verbal forms recorded in the conjugations in Chapter 4.

Special thanks are due to the following individuals who helped *Grammar for Gemara* become a reality: to my teacher, HaRav Ezra Zion Melamed, for his assistance in the creation of this work; to Dr. Aryeh Siegel, for his critical reading of the manuscript and his many useful suggestions; to Professor Moshe Bar-Asher of Hebrew University, Dr. Moshe Bernstein of Yeshiva University, Rav Nathan Kamenetsky and Rav Menachem Davis for their corrections and suggestions; to Professor Howard Harrison [ה"ר], for contributing his expertise in English style and form; to the publisher, the Ariel Institute — especially Rav Yehezkel Fogel, the Director General, and Naḥum Wengrov, proofreader; to the Girls' Town Computer Project at Kfar Chasidim and its director Rav David Landesman; and, above all, to my wife Marcia for her patience, her constructive criticism, and her invaluable aid in producing the manuscript. I would also like to take this opportunity to thank the Memorial Foundation for Jewish Culture and the State of Israel's Ministry of Religious Affairs for helping make the publication of this work possible. Finally, we thank the Holy One Blessed Be He for granting us the strength to complete this volume.

Yitzḥak Frank
Jerusalem, Iyyar 5752

Between the publication of the first and second editions of *Grammar for Gemara*, my beloved teacher, HaRav Professor Ezra Melamed, died in Jerusalem on the 26th of Adar, 5754. May the memory of the righteous be a blessing. Such a close bond was formed between Rav Melamed and me over the years that his demise, which occurred precisely on the 10th anniversary of the death of my own father ז"ל, was a great personal loss. Ezra Zion Melamed זצ"ל was first and foremost a great מְתַמִּיד. There is no English term that can begin to describe the *pious diligence* and *diligent piety* that characterized his dedication to Torah learning and scholarship.

Yitzḥak Frank
Jerusalem, Sivan 5755

PREFACE TO GRAMMAR FOR GEMARA (2nd EDITION)

I have never harbored the illusion that *Grammar for Gemara* would gain a wide readership. It was obvious to me that this volume belongs to a genre of literature that is not particularly exciting for most people. In fact, most of the students who are turned on by the study of Talmud tend to approach the text with a mixture of awe and adoration — may the Lord bless them and keep them — but they are not attuned to grammar books and dictionaries. For many of them, the very attempt to be systematic smacks of the Enlightenment or of academia.

It has come as a pleasant surprise to me and to my publisher that several thousand copies of this work have actually been purchased. Apparently there are some people out there who subscribe to two propositions upon which *Grammar for Gemara* is based:

(1) Just as the knowledge of the grammar of any language helps one comprehend the literature written in that language, some acquaintance with Babylonian Aramaic grammar can expedite the study of the Talmud.

(2) The use of grammar to help one understand the Talmud text does not in any way detract from the sanctity of the Talmud.

In addition to correcting a few misprints here and there, this new edition features two major advances beyond the first edition:

(1) GRAMMATICAL FORMS FOR TARGUM ONKELOS AND TARGUM YONATHAN

Since the Talmud's dictum (*Berakhoth* 8b) that a Jew read the weekly Torah portion together with its Aramaic translation has conferred upon *Targum Onkelos* a unique status in Jewish life, we have attempted to make this edition serviceable for the Aramaic of *Targum Onkelos* to the Torah and *Targum Yonathan* to the Prophets as well. Although the authors of both *targumim* lived in Eretz Yisrael, their Aramaic is remarkably similar to the language of the Babylonian Talmud, but not identical — especially with regard to some inflected forms of verbs and pronouns. Therefore, in Chapters

3, 6 and 7 of this edition, we have indicated the forms that occur in *Targum Onkelos* according to the Yemenite tradition, which is generally considered to be the most reliable.

(2) CONJUGATIONS OF TWELVE ADDITIONAL VERBS

The guts of *Grammar for Gemara* remains Chapter 4, which presents every form conjugated from certain important Aramaic verbal roots that actually occurs in the Babylonian Talmud. In the first edition of this work, eighteen verbs were presented, and in this edition twelve more conjugated verbs have been added — (6A) נַחַת, (7A) שָׂאֵל, (8A) יִלֵּף, (8B) נִתַּב / יִהֵב, (8C) יִתַּב, (8D) תֻּוּב, (9A) אָכַל, (12A) גָּלִי, (12B) אָסִי, (13A) שְׁתִּי, (17A) נֻוַּח, and (19) הִימָן — making a total of thirty.* These additional verbs were selected because each one of them has a special feature that is not exemplified by any of the original eighteen. These thirty paradigms provide a more complete picture of the Babylonian Aramaic verb. I thank Rav Tzvi Heilpern, a *rosh kollel* in the Boro Park section of Brooklyn, New York, for his suggestion that the number of verbs in Chapter 4 be increased.

Yitzhak Frank
Jerusalem, Sivan 5755

* Nevertheless, the numbering of the original eighteen verbs in the first edition has been retained, since *The Practical Talmud Dictionary* refers to them according to their original numbers.

PREFACE TO GRAMMAR FOR GEMARA AND TALMUD ONKELOS

Grammar for Gemara was designed to be primarily an aid to Talmud study and a complement to *The Practical Talmud Dictionary*. The second edition, written more than seven years ago, made a modest attempt to introduce some Aramaic of Targum Onkelos — both for its own sake, to facilitate understanding of the Targum, and for the purpose of comparison with Babylonian Aramaic. In the current edition, the treatment of the Aramaic of Onkelos has been significantly expanded by the addition of a whole new chapter, Chapter 5, which presents the conjugations of thirty-two prominent verbs from the Targum. This chapter is modelled after Chapter 4 and its conjugations of verbs from the Babylonian Talmud. The subsequent chapters have been retained from the previous edition, but they have now been renumbered as Chapters 6, 7, etc.

Furthermore, this edition has been upgraded in other ways:

- ◇ Chapter 3 has been expanded to include a more comprehensive paradigm of the regular Aramaic verb in all the common *binyanim*. Much of the chapter — particularly the sections about the infinitive and the gerund — has been rewritten under the guidance of my learned friend, Alan Smith, for whose assistance I am grateful.
- ◇ The paradigms in Chapter 4 have been somewhat restructured: Now, for example, all the participles — active, passive and reflexive — are generally presented side by side.
- ◇ The typography of this complicated book was entirely redone by Donny Finkel of *Leshon Limudim*, Jerusalem — with exceptional patience, perseverance and dedication to excellence. The improvement in design together with the enhanced clarity of presentation is largely due to his diligent work — coupled with several apt suggestions from my brother-in-law, Rav Menachem Davis; some perceptive remarks from our talented proofreader, Eli Handel; and the invaluable advice of my devoted wife, Marcia (who has also

spent many hours proofreading). I sincerely express my gratitude to all of them for their cooperation.

I would also like to take this opportunity to acknowledge the consistent support and encouragement that I have received from our friend Mrs. Els Bendheim and from my mother-in-law, Mrs. Adele B. Davis.

◇ Above all, I thank the Almighty for enabling us to complete this project in the midst of these troubled times, and I hope that even this small contribution to *Talmud Torah* be counted among the cumulative merits of our people. May He thwart all the attacks of our enemies and all their efforts to destroy us and to seize our homeland, and may He speedily bring about the complete Redemption in our time.

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Yitzhak Frank
Jerusalem, Kislev 5763

1

MISHNAIC HEBREW¹ (לשון חז"ל)

The language of the Mishna and the *baraitoth* is almost exclusively Hebrew.² However, post-Biblical Hebrew is so different from Biblical Hebrew that it is regarded as a different dialect called *Mishnaic Hebrew* or לשון חז"ל.³ This dialect, which developed from Biblical Hebrew, was spoken in Eretz Yisrael throughout the Mishnaic period (at least). Aramaic influence is so pervasive that some scholars have suggested that Mishnaic Hebrew be classified as a "mixed language." In this chapter, we will point out some of the features of Mishnaic Hebrew that distinguish it from Biblical Hebrew.

1.1 THE MASCULINE PLURAL

In Mishnaic Hebrew, the *masculine-plural suffix* is often ין rather than the form ים that almost always occurs in the Bible.

Example: חוטיין (משנה שבת פי"ג מ"א) *threads*

1 This chapter is based on the section on Mishnaic Hebrew by E. Y. Kutscher in the article, "Hebrew Language," *Encyclopedia Judaica* (Jerusalem, 1971), Vol. XVI, pp. 1590-1607, and in his book, *A History of the Hebrew Language*, ed. Raphael Kutscher (Jerusalem: Magnes, 1982), pp. 115-147.

2 For an example of an Aramaic mishna, see משנה אבות פ"א מ"ג; for a baraita with Aramaic, see the famous Hanukka baraita (שבת כא, ב).

3 R. Yoḥanan, the greatest halakhic authority of his time, stressed the distinction between these two forms of Hebrew, and declared:

לשון תורה לעצמה; לשון חכמים לעצמן (עבודה זרה נח, ב; חולין קלו, ב)
The language of the Torah is unique; the language of the ḥakhamim is unique.

1.2 THE CONSTRUCT STATE

The Hebrew language uses a special form of the noun to express a close relationship, often possession, between a noun and the next word. This construction is called *סְמִיכוּת* in Hebrew, and such a noun is said to be *נִסְמָךְ*, *in the construct state*. For example, the noun *בֵּית* (rather than the usual form *בֵּית*) appears in the construct state in the phrase *בֵּית הָאִישׁ*, *the man's house*. For some nouns the form of the construct state is identical with that of the absolute state. Thus, *בִּגְד* is a *cloak*, and *בִּגְד הָאִישׁ* means *the cloak of the man*.

◇ The construct state usually expresses this relationship in Hebrew, but Mishnaic Hebrew expresses the same relationship in two additional ways:

- 1) *הַבֵּית שֶׁל־הָאִישׁ*, *the house of the man*
- 2) *בֵּיתוֹ שֶׁל־הָאִישׁ*, *his house, (that) of the man*

בֵּיתוֹ שֶׁל הָאִישׁ, the personal-pronoun suffix *וֹ*, *his*, refers to the noun *הָאִישׁ*, *the man*. Thus, the *וֹ* suffix is said to *anticipate הָאִישׁ*.⁵ This construction is also found in Biblical Hebrew, in the phrase *מִטָּתוֹ שֶׁל־שְׁלֹמֹה* (שִׁיר הַשִּׁירִים ג:ז) — *his bed, that of Shelomo*.

◇ Certain pairs of nouns are regularly used together — with the first noun in the construct state — to express a single matter or concept.

Examples: *בֵּית כְּנֶסֶת*, *synagogue*; *בֵּית דִּין*, *court*.

In the plural, both nouns are pluralized in Mishnaic Hebrew.

Examples: *בְּתֵי כְנֶסֶת*, *synagogues*; *בְּתֵי דִינִין*, *courts*.

In modern Hebrew, however, the forms *בְּתֵי כְנֶסֶת* and *בְּתֵי דִין* are used — with only the first noun in the plural.

4 In manuscripts of the Mishna, *שֶׁל־* appears as a prefix to the noun it precedes (*שֶׁל־הָאִישׁ*), rather than as a separate word (*שֶׁל הָאִישׁ*), as printed in current editions of the Mishna and the Talmud.

5 Similarly, *לוֹ*, *to him*, anticipates *לְרַ*, *to R. ...*, in the common Talmudic formula: *אָמַר לוֹ רַ ... לְרַ*, *R. ... said to him, [that is] to R. ...* See below Chapter 10:2. The Anticipatory Pronoun Suffix. pp. 253-254.

1.3 PRONOUNS

The first-person *independent personal pronouns* in Mishnaic Hebrew differ from the Biblical Hebrew forms:

MISHNAIC HEBREW	BIBLICAL HEBREW	ENGLISH
אֲנִי	אֲנִי ; אֲנֹכִי	<i>I</i>
אֲנֻ	אֲנֹחֲנוּ ; נֹחֲנוּ	<i>we</i>

◇ The *possessive-pronoun suffixes* of the second-person singular of both genders in Mishnaic Hebrew differ from those in Biblical Hebrew in their vocalization:

MISHNAIC HEBREW	BIBLICAL HEBREW	ENGLISH
ֶיךָ (as in דְּבָרְךָ) ⁶	ֶיךָ (as in דְּבָרְךָ)	<i>your (m.)</i>
ִיךָ (as in דְּבָרֶיךָ)	ֶיךָ (as in דְּבָרְךָ)	<i>your (f.)</i>

◇ There are also differences between the two dialects in the feminine singular and in the plural of the *demonstrative pronoun*.

MISHNAIC HEBREW	BIBLICAL HEBREW	ENGLISH
זֶה	זֶה	<i>this (m.)</i>
זֹאת ⁷	זֹאת ; זֶה	<i>this (f.)</i>
אֵלֵינוּ ⁸	אֵלֶּה	<i>these</i>

6 Compare נִקְדִּישׁךָ וְנַעֲרִיצְךָ in the Sephardic *K^edusha*.

7 For example, at a Jewish wedding the groom recites to the bride the formula: הָרִי אֶת מְקַדְשִׁי לִי בְטִבְעֵת זֶה, *with this ring you are wedded to me*. This form should not be confused with the Biblical Hebrew *relative pronoun* וַי, *which*, as in the phrase עַם זֶה נִצְּלָה (שְׁמוֹת טו:יג), *the nation which you have redeemed*.

8 Sometimes אֵלֵינוּ has a different function: the plural of the *interrogative* אֵיךְ, as in (א"מ פ"ב מ"א) אֵלֵינוּ מְצִיאוֹת שְׁלוֹ? *Which found objects are his (= the finder's)?*

◇ Mishnaic Hebrew sometimes uses **את** as a *demonstrative pronoun*.

Example:

those who are in front of the bier **את שלפני המטה** (משנה ברכות פ"ג מ"א)

את is also used in Mishnaic Hebrew with third-person pronoun suffixes to form **אותו** or **אותה**, a *demonstrative adjective* that is placed before the noun it modifies.

Example:

that day (or: *the same day*) **אותו היום** (משנה מכות פ"א מ"ד)

◇ The noun **עצם** (lit. "bone"), with personal-pronoun suffixes attached, serves as a *reflexive pronoun* in Mishnaic Hebrew, so that **עצמי** means *myself*; **עצמו**, *himself*; etc. (like the Aramaic **גְּרַמִּיה**).

Example:

he acquires himself **קונה את עצמו** (משנה קידושין פ"א מ"ב)

◇ Mishnaic Hebrew uses the prefix **שֶׁ**, *that, which or who*, as the *relative pronoun* instead of the Biblical **אֲשֶׁר**, which it retains only in Biblical quotations.⁹

Example:

Do not look attentively at the container but at that which is contained within it! **אל תסתכל בקנקן אלא במה שיש בו!** (משנה אבות פ"ד מ"ב)

It also uses **שֶׁ**, as a *conjunction*, meaning *because* or *for*, instead of Biblical **כִּי**.

Example:

and prepare yourself to study Torah for it is not [given as] an inheritance to you **והתקן עצמך ללמוד תורה שאינה ירשה לך** (שם פ"ב מ"ב)

⁹ The prefix **שֶׁ** occurs occasionally in Biblical Hebrew — mostly in **שיר השירים**, **תהלים** and **קהלת**.

1.4 VERBS: *BINYANIM*

In Hebrew, in Aramaic, and in other Semitic languages, a *root* — a grammatical abstraction usually consisting of three consonants — is regarded as the basis of each verb. The root expresses a general idea that may be given different shades of meanings through special vocalization, the addition of certain prefixes or both. The different patterns thus created are termed *binyanim* in Hebrew and, by some grammarians, “conjugations” in English. It is often difficult for a native English speaker to understand the concept of *binyanim* — which is of great importance in Semitic languages. The difficulty may be due in part to the absence of the phenomenon in the English verbal system, where different shades of meaning are expressed by separate verbs. For example, the Hebrew verbs לָמַד and לִמַּד are derived from the same root, but the corresponding English verbs, *learn* and *teach*, are completely independent. Nevertheless, the concept of *binyanim* is not altogether foreign to English. The intransitive verbs *sit*, *fall*, *lie* and *rise* differ from the transitive verbs *set*, *fell (a tree)*, *lay* and *raise*, respectively, only in terms of their vowels. In other words, different vocalization expresses different shades of meaning. A native English speaker who is aware of this phenomenon in his own tongue should be a bit more comfortable with the concept of *binyanim* in Hebrew and Aramaic.

◇ The *binyanim* that occur commonly in Biblical Hebrew are presented in the following table, with explanations, examples (in the third person, masculine singular of the past tense) and translations of the examples into English:

BINYAN	EXPLANATION	EXAMPLE	TRANSLATION
קל	the simple conjugation	כָּתַב	he wrote
נִפְעַל	passive/reflexive of the simple	נִכְתַּב	it was written
פִּעַל	the intensive ¹⁰ conjugation	קִדַּשׁ	he sanctified
פִּעֵל	passive of the intensive	קִדְּשׁ	it was sanctified
הִפְעִיל	the extensive ¹⁰ conjugation	הִקְדִּישׁ	he dedicated
הִפְעֵל	passive of the extensive	הִקְדְּשׁ	it was dedicated
הִתְפַּעֵל	reflexive (of the intensive)	הִתְקַדֵּשׁ	he sanctified himself

◇ In Mishnaic Hebrew, the system of *binyanim* has undergone some changes. The most significant developments are the following:

◇ The *פִּעַל* *binyan* is used only in the participle, like *מִקְדָּשׁ*, *sanctified*.

◇ The past tense of the *הִתְפַּעֵל* *binyan* has become *נִתְפַּעֵל*, and its participle is occasionally *נִתְפַּעֵל* instead of the Biblical *מִתְפַּעֵל*.¹¹

Sometimes its meaning is reflexive (as in *נִסְתַּפַּג*, *he dried himself*), and sometimes it is passive (as in *נִתְגַּלָּה*, *it was revealed*). In the latter sense, it replaces the Biblical *פִּעֵל*.

10 The grammatical terms *intensive* and *extensive* both refer to the form of the verb. In the *פִּעַל*, the middle root-letter of the verb is usually doubled ("intensified") by means of a *dagesh* (as in *קִדַּשׁ*). In the *הִפְעִיל*, the root is "extended" by the addition of a prefix (as in *הִקְדִּישׁ*). As for meaning, the *פִּעַל* is used in a variety of senses, while the *הִפְעִיל* usually expresses causative action — as in *הִלְבִּישׁ*, *he dressed (someone else)*.

11 Moshe Bar-Asher, *לשון חכמים*, in the *Rabbi Mordekhai Breuer Jubilee Volume* (Jerusalem, 5732), section 7.

◇ New *binyanim* occur:

The **שפַּעַל** *binyan* has a causative meaning.

Example: **שָׁחַרְר**,

he caused to be free, he liberated

The **נִשְׁתַּחַרַּר** *binyan* serves as its reflexive and passive.

Example: **נִשְׁתַּחַרַּר**,

he freed himself or he was liberated

1.5 VERBS: TENSES

In Mishnaic Hebrew, several important changes have occurred in the system of tenses. Some regular Biblical Hebrew forms are absent from Mishnaic Hebrew (except for Biblical quotations). One of the forms that is missing is the conversive *vav* (וַיְהִי הַמְהִפָּךְ) which “changes the tense” in Biblical Hebrew — either from future to past (as in וַיִּכְתֹּב, *and he wrote*) or from past to future (as in וְכָתַבְתִּי, *and I will write*).¹² Furthermore, some of the Biblical forms that are retained in Mishnaic Hebrew are used somewhat differently, such as the participles presented in the table on the following pages.

◇ Here is a summary of the tense system that has evolved in Mishnaic Hebrew.¹³

12 Grammarians have had difficulty in explaining the apparent switch of the tenses with the “conversive *vav*”, which is almost unique to Biblical Hebrew. In fact, some modern scholars avoid the old term and call it the “*vav* consecutive” instead, since it is used in sequences of verbs in Biblical narrative. See the analysis by S. R. Driver in his *The Use of the Tenses in Hebrew*, 3rd ed. (London: Oxford University Press, 1969), pp. 70-73; 114-121.

13 For additional details, see E. Y. Kutscher, *A History of the Hebrew Language*, p. 131.

TENSE	TYPE OF ACTION	EXAMPLE	TRANSLATION
past	past	דַּע מֵאֵין בָּאתָ ¹⁴	<i>Know from where you came</i>
active participle	present or future	וּלְאֵן אַתָּה הוֹלֵךְ ¹⁴	<i>and where you are going</i>
עָתִיד followed by ל־ with a gerund ¹⁵	clear-cut future	וּלְפָנַי מִי אַתָּה עָתִיד לִיתֵן דִּין וְחִשְׁבוֹן ¹⁴	<i>and before Whom you are destined to give an accounting!</i>
passive participle	present or future, and sometimes present perfect, indicating the present as the outcome of past action	מִקְבֵּל אָנִי ¹⁶	<i>I have received (a tradition)</i>
הָיָה with a participle	continual or repeated action	הוּא הָיָה אוֹמֵר ¹⁷	<i>he used to say</i>
future	future; desired or intended action	כָּל מִי שְׂיוּדֵעַ לוֹ זְכוּת, יָבֹא ¹⁸	<i>[As for] anyone who knows some merit in his behalf, let him come [forward]!</i>
imperative	commands	דַּע מֵאֵין בָּאתָ ¹⁴	<i>Know from where you came</i>

14 משנה אבות פ"ג מ"א

15 See discussion of "The Gerund and the Infinitive," Chapter 3, pp. 43-46.

16 משנה פאה פ"ב מ"ו

17 משנה אבות פ"א מ"ג ועוד

18 משנה סנהדרין פ"ו מ"א

◇ Mishnaic Hebrew often uses the past tense to portray the case about which a halakhic ruling is issued. When translating this use of the past tense into English, it is best to supply the conjunction *if* or *when*, as in the following example:

If only the court sighted it (= the "new" moon), two [of the judges] should rise and testify before them (= the rest of the judges)... רְאוּהוּ בֵּית דִּין בְּלֵבָד, יַעֲמְדוּ שְׁנַיִם וְיַעֲדוּ בִפְנֵיהֶם... (ראש השנה פ"ג מ"א)

◇ Mishnaic Hebrew often formulates a halakhic ruling in the present tense that either imposes an obligation or grants permission:

Example 1:

On Pesah [we] must read [in the Torah] the portion about holidays... בַּפֶּסַח קוֹרִין בְּפָרֶשֶׁת מוֹעֲדוֹת... (מגילה פ"ג מ"ה)

Example 2:

[If a blaze has broken out on the Sabbath, we] may save [enough] food for three meals... מִצִּילִין מִזֶּזֶן שְׁלֹשׁ סְעוּדוֹת... (שבת פט"ז מ"ב)

◇ According to the Babylonian Talmud, the use of the *past* tense in Mishnaic Hebrew may also indicate an *after-the-fact* perspective towards an act that should *not* have been performed in the first place — as opposed to the *present* tense, which indicates a *before-the-fact* (*a priori*) perspective towards a perfectly permissible act.¹⁹ This distinction has been put forward in the following Talmudic passage:

Does [the tanna] state (in the present tense): "he may perform the ḥalitza"?! [No], he states (in the past tense) "[If] he has performed the ḥalitza — after the fact!"²⁰ מִי קֵתְנִי "חוֹלֵץ"? "חֹלֵץ" קֵתְנִי — בְּדִיעְבַּד! (יבמות נג, א)

19 See the entries לְבַתְּחִילָה and דִּיעְבַּד in *The Practical Talmud Dictionary* (Jerusalem: Ariel Institute, 1991).

20 Nevertheless, the same grammatical form with a definite-article prefix is understood in the Talmud as indicating an *after-the-fact* perspective. Example: הַרוֹחֵץ — דִּיעְבַּד, אֵין; לְבַתְּחִילָה, לֹא! — *the one who is bathing [on the Sabbath] — after the fact, yes; in the first place, no (= he should not be bathing)!*

1.6 VERBS: SPECIFIC FORMS

Certain verbal patterns in Biblical Hebrew have undergone significant changes in Mishnaic Hebrew. Here are some examples:

BIBLICAL	MISHNAIC	ENGLISH TRANSLATION
לֵאמֹר	*לוֹמַר ²¹	<i>to say</i>
*לָשֶׁבֶת	לִישֵׁב ²¹	<i>to sit</i>
*לָתֵת	לִיתֵן ²¹	<i>to give</i>
*לָרֶדֶת	לִירֵד ²¹	<i>to descend</i>
*לִקְרָא	לְקִרּוֹת	<i>to read</i>
*קוֹרְאִים	קוֹרִין	<i>reading</i>
*מַצְאֵנוּ	מַצִּינוּ	<i>we found</i>
נִדּוֹן	*נִדּוֹן	<i>it was judged</i>
הִחֲלוּ	*הִתְחִילוּ	<i>they began</i>
מִדַּתִּי	*מִדַּדְתִּי	<i>I measured</i>
*יָצְאָה	יָצְאתָ, יָצְתָה	<i>she went out</i>
*בָּאָה	בָּאת	<i>she came</i>
תֹּאכְלֶנָּה	*יֹאכְלוּ	<i>they (f.) will eat</i>

* The forms with the asterisk (*) are the ones currently used in Modern Hebrew.

1.7 VOCABULARY²²

The vocabulary of Mishnaic Hebrew differs considerably from that of Biblical Hebrew. It has been estimated that about half of the material is different, with many foreign words borrowed from Aramaic, Akkadian, Persian, Greek, and Latin.

21 In the first four examples of Mishnaic Hebrew, the infinitive/gerund has become similar to the future tense. For example, לִישֵׁב is like the future יִשֵּׁב.

22 For details, see E. Y. Kutscher, *A History of the Hebrew Language*, pp. 132-141.

2

THE ARAMAIC LANGUAGE¹

The Aramaic language is not primarily a Jewish language, but — as its name implies — it is the language of the ancient Arameans. Indeed, the only two words in the Torah that are definitely Aramaic were spoken by Lavan, the Aramean: **יִגַּר שְׂהִדּוּתָא** (בראשית לא: מז), *a mound of testimony*.

Later, this language became a medium of communication between other peoples in the Middle East, including the Jews. For many years, it served as an international language. For example, the Bible relates that during the period of the first *Beth HaMikdash* officials of the kingdoms of Judah and Assyria spoke to each other in Aramaic (מלכים ב יח: כו). Aramaic is also the only language other than Hebrew in which parts of the Bible are written.²

2.1 ARAMAIC AND HEBREW CONSONANTS

Aramaic is similar to Hebrew in many ways. Its consonantal and vocalic systems consist of precisely the same consonants and vowels that are used in Hebrew. Because of their different linguistic development, however, there are certain consonants in one language that sometimes correspond to different consonants in the other language. Here is a table of these consonantal shifts with illustrations. It must be emphasized that this table does *not* imply that *every* Aramaic **ד**, for example, corresponds to a Hebrew **ד**.

1 For a full discussion of the Aramaic language, see E. Y. Kutscher, "Aramaic," *Encyclopedia Judaica* (Jerusalem, 1971), Vol. III, pp. 259-287.

2 See: ירמיה י:יא; דניאל ב:ד-ז; כח; עזרא ד:ה-ו; יח; ז:יב-כו.

ARAMAIC		HEBREW		ENGLISH
Consonant	Example	Consonant	Example	Translation
ܕ	ܕܗܒ	ז	זָהָב	<i>gold</i>
ܬ	ܬܠܬ	ש	שָׁלֹשׁ	<i>three</i>
ܥ	ܥܪܥ	צ	אַרְצַ	<i>land</i>
ܬ	ܬܥܬܐ	צ	עֲצָה	<i>advice</i>

Furthermore, an Aramaic consonant sometimes corresponds to a different consonant in Hebrew that is pronounced in a similar manner, i.e., from the same point of articulation. Consider, for example, the Aramaic noun ܢܗܡܐ, *bread* — the cognate of the Hebrew noun ܠܗܡ. Phonetically, the Aramaic ܢ is parallel to the Hebrew ܠ, and the Aramaic ܗ is parallel to the Hebrew ܗ. The former pair of consonants are both pronounced with the tongue, while the latter pair are both pronounced deep in the throat. Similarly, the Aramaic ܦܪܝܙܐ, *iron*, is the equivalent of the Hebrew ܒܪܝܙ, with the ܦ parallel to the Hebrew ܒ, since both consonants are pronounced with the lips.

The same kinds of consonantal shifts sometimes occur within the Hebrew language: The Ramban contends that the noun ܕܒܥܬܐ (in ܕܒܪܝܬ: ܠܓ) is the equivalent of ܕܒܥܬܐ, with the Hebrew ܕ replacing the Hebrew ܕ.³ According to Rashi (on ויקרא יט: טו), the Hebrew root רכל is the equivalent of the Hebrew רגל, since the ܟ and the ܓ are phonetically similar.

3 See also the Ramban's commentary on ויקרא יט: כ and שמות טו: י, בראשית מא: מז. For additional sources in the Ramban's writings, see the index at the end of the second volume of H. D. Chavell's כתבי הרמב"ן (Mosad HaRav Kook: Jerusalem, 1963), under the entry אותיות.

2.2 ARAMAIC AND HEBREW VOWELS

In the vocalic system, there is a tendency for Aramaic vowels to be shorter than their Hebrew counterparts. For instance, in the Aramaic noun ܫܠܡ — the cognate of the Hebrew שָׁלוֹם — a *sh^eva* is placed under the ܫ instead of the Hebrew *kametz*, and a *kametz* is placed under the ܠ instead of the Hebrew *holam*.

2.3 ARAMAIC DIALECTS

The Aramaic language includes a variety of dialects that are written in a variety of scripts. Syriac, for example, the language of the Bible translation known as the *Peshitta*, is a non-Jewish dialect that is written in any one of three different scripts. The dialects used by Jews, however, are written in the same script as Hebrew. Here is a list of the major Jewish dialects:

- 1) *Biblical Aramaic* (the language of the Aramaic parts of Ezra and Daniel)
- 2) *Palestinian or Galilean Aramaic* (the language of the Talmud Yerushalmi, the aggadic Midrashim and the Palestinian Targumim)
- 3) *Onkelos-Yonathan Aramaic* (the language of Targum Onkelos on the Torah and Targum Yonathan on the Prophets)
- 4) *Babylonian Aramaic* (the language of the Babylonian Talmud and of some Gaonic texts)

This volume focuses on the latter two dialects, but much of the information provided does apply to Aramaic in general.

2.4 VOCALIZATION AND PRONUNCIATION

What is the correct way to *vocalize* (=to mark with vowels) the Aramaic of the Babylonian Talmud? Nobody knows for sure. In contrast to the Biblical text whose vocalization has been handed down to us with very few controversies, the standard editions of both the Mishna and the Talmud have no vowels. For Mishna, a scholarly vocalized edition has been published that is based upon

some vocalized manuscripts and oral reading traditions.⁴ The situation with respect to the Aramaic of the Babylonian Talmud, however, is more fuzzy: Little vocalized material is available in manuscript, and the reading traditions among the various Jewish communities are widely divergent. There is no easy solution.

The most scientific way to handle the problem would be to play it safe and not vocalize at all. Such an approach would save us from scholarly criticism, but it would at the same time cause confusion for the *student* for whom this volume has been produced. In our view it is better to furnish the student with a reasonable vocalization — which may be dubious or even erroneous in some of its details — rather than to leave the student in the lurch, without any vocalization.

At first glance, one might assume that Biblical Aramaic should be a guide for the vocalization of the Aramaic of the Talmud, since the books of Ezra and Daniel both have an authoritative vocalized text. Babylonian Aramaic, however, is a different dialect. Just as it would be a mistake to equate Mishnaic Hebrew with Biblical Hebrew,⁵ it is a mistake to equate Talmudic Aramaic with Biblical Aramaic.

The Aramaic of Targum Onkelos,⁶ which was referred to in Babylonia as תַּרְגּוּם דִּי דִין (קידושין מט. א), "*our Targum*," is certainly closer to Babylonian Aramaic and would seem to be a more reliable guide. Indeed, a careful vocalization of Targum Onkelos has been painstakingly preserved by Yemenite Jews in their manuscripts and books.⁷ Recent studies of the Yemenite reading tradition, however,

4 Ḥanokh Albeck (commentator) and Ḥanokh Yalon (vocalizer), ששה סדרי משנה (Jerusalem: Bialik Institute, 1958). See also מבוא לניקוד המשנה by Yalon (Jerusalem: Bialik Institute, 1964).

5 See Chapter 1.

6 Onkelos lived in Eretz Yisrael, but according to some scholars (e.g., J. N. Epstein, E. Y. Kutscher) at least the final editing and the vocalization of his Targum are of Babylonian origin. When quotations from Targum Onkelos are quoted in the Babylonian Talmud, they are almost always introduced by the word וּמִתְּרַגְּמִין, and *we* (= *Babylonian Jews*) *translate*. Later, the Geonim of Babylonia regularly called it תַּרְגּוּם דִּי דִין, *our Targum*.

7 See Alexander Sperber, *The Bible in Aramaic* (Leiden: E. J. Brill, 1959), vol. 1.

have shown that their pronunciation of the Babylonian Aramaic of the Talmud differs from their own pronunciation of Targum Onkelos.⁸ Furthermore, to vocalize in accordance with the Yemenite tradition would be impractical, since most of the students who will use this volume are non-Yemenites who study in non-Yemenite institutions of learning where the reading tradition of the Talmud differs markedly from the Yemenite pronunciation.

Grammar for Gemara, like *The Practical Talmud Dictionary*,⁹ adopts a somewhat eclectic approach towards this problem. On the one hand, an attempt is made to vocalize the Aramaic in a manner that makes sense grammatically and historically — sometimes in the face of the popular pronunciation.¹⁰ For example, the common form מִיפְּלָגִי is vocalized in that manner, since no way was found to justify the popular pronunciation מִיפְּלָגִי. In such cases, a different vocalization based upon the popular pronunciation is mentioned in a note, so that the student will recognize what he hears. On the other hand, *whenever justifiable*, the popular pronunciation is recorded. For example, the traditional pronunciation תָּנוּ is preserved alongside תָּנוּ and the Yemenite תָּנוּ.

8 Shelomo Morag, ארמית במסורת תימן: לשון התלמוד הבבלי (with English abstract and table of contents entitled *Babylonian Aramaic: The Yemenite Tradition*), (Jerusalem: Ben Tzvi Institute, 1988) pp. 41-45.

9 Jerusalem: Ariel Institute, 1991. See the section on "Vocalization," pp. XVI-XVII in the introduction.

10 Besides Morag's work (see note 8), particularly useful have been: J. N. Epstein, דקדוק ארמית בבלי, ed. by E. Z. Melamed (Jerusalem: Magnes; Tel-Aviv: Dvir, 1950) and the critical review of the work by E. Y. Kutscher, reprinted in his מחקרים בעברית ובארמית (Jerusalem: Magnes, 1977), pp. 226-255.

We fully realize that the fine points of pronunciation and vocalization are often insignificant for the understanding of the Talmudic text. In Judaism, there is a basic difference between the study of תּוֹרָה שֶׁבִּכְתָּב and the study of תּוֹרָה שֶׁבִּעַל פֶּה. While a Jew can fulfill the mitzvah of learning Torah by reading mechanically from the text of Scripture, reading תּוֹרָה שֶׁבִּעַל פֶּה mechanically — without at least trying to *understand* the content — does *not* fulfill the mitzvah.¹¹ Reading the words properly is important only as a means to enhance understanding but not as an end in itself. Indeed, my revered teacher, HaRav Dr. Michael Bernstein, of blessed memory, used to say: *Know* the correct pronunciation of the *gemara*, but *read* the *gemara* in the traditional way!

11 *Shulhan Arukh (HaRav)*, *Hilkhoth Talmud Torah* (Brooklyn, New York: "Kehot" Publication Society, 1968), Chapter 2: par. 12-13, p. 1680. See also *Magen Avraham* on *Orah Hayyim* 50 and Rashi's distinction between מְקָרָא and מְשֻׁנָּה in his commentary on א ברכות ה. This point was stressed by our master, HaRav Dr. Joseph B. Soloveitchik, זצ"ל, on several occasions.

3

THE ARAMAIC VERB

INTRODUCTION

◇ The paradigms that are presented in this chapter are *artificial*, in that they contain the forms from a specific root that are appropriate for each person, number, and gender — even if some of those particular forms do not actually occur in the text of the Babylonian Talmud or the Targumim.¹

◇ Generally, the spelling of the verbal forms that predominates in the paradigms is *plene* (= full), with the vowel-letters י and ו that frequently occur in the Talmud in such forms as תִּיכְתּוּב. Nevertheless, this editorial decision is *not* intended to delegitimize *defective* spelling — without the vowel-letters — which is also fairly common in many texts of the Talmud and the Targumim.

◇ The vowels *tzére* and *ḥirik* are sometimes interchangeable; thus, vocalizations of some forms as a פָּעַל pattern instead of פִּעַל, as אָפַעַל instead of אֶפַעַל and as אֶתְפַּעַל instead of אֶתְפִּעַל are also legitimate, even if not noted specifically in the paradigms below.

1 The Aramaic dialect of Targum Onkelos to the Torah and Targum Yonathan ben Uziel to the Prophets is closer to the language of the Babylonian Talmud than to that of the Jerusalem Talmud. Although both Targumim were apparently composed in Eretz Yisrael, it is likely that the final editing was done in Babylonia. For a summary of the differences between the Targumim and the Babylonian Talmud in the conjugation of verbs, see the table on page 150.

3.1 A SURVEY OF THE ARAMAIC *BINYANIM*

In Aramaic, as in Hebrew,² the verb is by far the most complex part of speech. The basic idea is expressed by three-letter roots,³ while a system of *binyanim* (verbal patterns) is employed to indicate different shades of meaning. In the first chapter of this work, we have discussed the Hebrew *binyanim*. The following table presents the Aramaic *binyanim* together with illustrations (from the third-person masculine singular of the past tense), their Mishnaic Hebrew parallels and English translations. The first three *binyanim* קל, פֿעל and אָפֿעל are the primary patterns and they are all in the *active* voice, whereas *binyanim* אַתְּפֿעל, אַתְּפֿעל and אַתְּפֿעל, which are essentially *reflexive* (like the Hebrew הִתְּפֿעל), usually function in a *passive* sense.⁴

ARAMAIC BINYAN	HEBREW BINYAN	ARAMAIC EXAMPLE	HEBREW PARALLEL	ENGLISH TRANSLATION
פֿעל (קל)	פֿעל (קל)	כְּתַב	כָּתַב	he wrote
פֿעל	פֿעל	קִדִּישׁ	קִדַּשׁ	he sanctified
אָפֿעל	הִפְעִיל	אִפְקֵד	הִפְקִיד	he deposited
אַתְּפֿעל	נִפְעַל	אִתְּכַתִּיב	נִכְתַּב	it was written
אַתְּפֿעל	פֿעַל/נִתְּפֿעל ⁵	אִתְּקִדֵּשׁ	נִתְּקִדַּשׁ	it was sanctified
אַתְּפֿעל	הִפְעַל	אִתְּפִקֵּד	הִפְקִד	it was deposited

- 2 See Chapter 1 above, pp. 5-10, for a brief discussion of the verb in Biblical and Mishnaic Hebrew.
- 3 The theory of a verbal "root" is a useful but artificial construct invented by grammarians. According to the most popular opinion, most roots are trilateral.
- 4 Cf. the Hebrew *binyan* נִפְעַל, as explained by Kutscher, *op. cit.*, pp. 36-37. At least one of his arguments for the *reflexive* nature of the נִפְעַל – that in a true passive *binyan* (like the Hebrew פֿעַל and הִפְעַל) the imperative is absent – could easily be applied to the Aramaic *binyanim* אַתְּפֿעל and אַתְּפֿעל as well.
- 5 In Mishnaic Hebrew, נִתְּפֿעל is the proper pattern, according to M. Bar-Asher, cited above in Chapter 1 (p. 6, note 11).

◇ In addition to the *binyanim* mentioned in the above table, the Babylonian Talmud and Targum Onkelos also record some instances of the *שפַּעַל* *binyan* (like *שַׁעֲבִיד*, *he subjugated*) and its reflexive/passive, the *אִשְׁתַּפַּעַל* *binyan* (like *אִשְׁתַּעֲבִד*, *he was subjugated*). These Aramaic *binyanim* are parallel, respectively, to the *binyanim* *שפַּעַל* and *נִשְׁתַּפַּעַל* in Mishnaic Hebrew.⁶

◇ The six Aramaic *binyanim* in the table are similar — but not identical — to Hebrew *binyanim*, both in form and in function. The next six paragraphs describe the Aramaic *binyanim* and compare them with their Hebrew counterparts in the conjugation of the *strong* verb (whose root-letters always remain intact). Chapters 4 and 5 present paradigms of many *weak* verbs from the Babylonian Talmud and Targum Onkelos, respectively.

פַּעַל (קל)

The chief distinction between the form of the Aramaic *binyan* *קל* and that of the Hebrew *קל* is the vowel under the first root-letter. In the past tense, the Aramaic form is vocalized *פַּעַל* with a *shēva*, whereas the Hebrew is vocalized *פָּעַל* with a *kametz*; in the active participle, the Aramaic form is *פַּעִיל* with a *kametz*, while the Hebrew form is *פּוֹעֵל* with a *holam* (except for some participles that are *פַּעֵל*, mostly those that express a state of being, like *נִשְׁוֵן*, *sleeping*).

פַּעֵל

Like the Hebrew *binyan* *פַּעֵל*, the Aramaic intensive *binyan* *פַּעֵל* features a *dagesh* in the middle root-letter, as in *קִדִּישׁ*, *he sanctified*. The Aramaic *binyan* differs from the Hebrew with regard to the vowel under the first root-letter in the *past* tense: *pathah* in Aramaic (*קִדִּישׁ*) versus *hirik* in Hebrew (*קִדֵּשׁ*). In the other tenses, the vowel is generally *pathah* in both languages.

אַפְעַל

The *אַפְעַל* is the *extensive binyan* in which the root is *extended* by a prefix. Like the Hebrew parallel *הִפְעִיל*, it usually has a *causative* meaning. In the past tense, in the imperative and in the infinitive,

6 See Chapter 1 above, p. 7.

the prefixed consonant is almost always א⁷ — rather than the ה in Biblical Hebrew and (to some extent) in Biblical Aramaic. The vowel that appears under the א prefix is usually *pathah*, as in אִפְקִיד, *he deposited* — but occasionally a vowel-letter י is found in the Talmud, indicating a *hirik* vowel, as in אִיפְלִיג (גִּיטִין ח, א), *he was extraordinary*. Neither the Aramaic א nor the Hebrew ה is retained after the מ prefix in the participle (מִפְקִיד, *depositing*) or after the prefixes in the future tense (אִפְקִיד, *I will deposit*) — apparently due to phonetic factors.⁸

אִתְפַּעֵל (passive and reflexive of פָּעַל)

There is no Aramaic *binyan* that features a נ prefix like the Hebrew נִפְעַל, but it is the *binyan* אִתְפַּעֵל that serves as the passive and reflexive of the קַל. The first root-letter of the אִתְפַּעֵל is vocalized to match the vowel of the first root-letter of פָּעַל, the קַל. Thus, the פ in אִתְפַּתִּיב, *it was written*, is vocalized with a *sheva* — matching the *sheva* under the פ, in פָּתַב, *he wrote*.

אִתְפַּעֵל (passive and reflexive of פָּעַל)

Biblical Hebrew expresses the passive of the intensive פָּעַל through a vowel change, forming the *binyan* פִּעֵל. In Aramaic this usage occurs only in the passive participle, as in מִפְקֵד, *commanded* — as opposed to the active form מִפְקִיד, *commanding*. Otherwise, the אִתְפַּעֵל *binyan* serves as the passive or reflexive of the פָּעַל *binyan*. In form it is similar to the Biblical Hebrew הִתְפַּעֵל — except for its אִתְ prefix instead of הִתְ and the *pathah* vowel under its middle root-letter instead of the *tzére*, which is more common in Hebrew. Example: אִתְקַדַּשׁ, *it was sanctified*.

אִתְפַּעֵל (passive and reflexive of אִפְעַל)

Like the passive of פָּעַל, only in the passive participle is the passive of אִפְעַל expressed by means of a vowel change, as in מִפְקֵד,

7 The notable exception is the ה prefix of the root ידע. See pp. 81-82 in Chapter 4 and pp. 185-187 in Chapter 5.

8 In Biblical Aramaic, however, the ה prefix is sometimes retained, as in מִהִקִּים (דְּנִיאל ב:כא).

deposited — as opposed to the active participle מִפְקִיד *depositing*. Otherwise, Aramaic uses the rare אֲתַפְּעַל *binyan*, which is a contraction of the prefix אֶת־ plus אִפְעַל, as the passive or reflexive of *binyan* אִפְעַל, as in אֲתַפְּקֵד, *it was deposited*.

3.2 THE PAST TENSE

In the Aramaic past tense, the third-person masculine singular form is the *groundform* to which suffixes are appended to create the rest of the paradigm. In *binyan* קַל the groundform is vocalized with *sh^eva* under the initial consonant and (as in Hebrew) usually *pathah* under the middle consonant, as in כָּתַב, *he wrote*. Thus, כָּתַבְתִּי means *I wrote*. Nevertheless, in many Aramaic verbs — mostly those expressing a state of being or an intransitive action — the middle letter is vocalized with *tzere* or *hirik*, as in הָתִיקָה, *it became sour*, and סָלִיקוּ, *they went up*, and a few verbs have *shuruk*, as in דָּמְוּהָ, *he slept*.

◇ Phonetic considerations affect the vocalization of the conjugation. For example, when the third-person masculine singular form ends in the vowel-letter א or ה, the preceding vowel is *kametz*, as in בִּעָא, *he asked*, and הָוָה, *he was*. When suffixes are appended, the vowel-letter י is used instead, as in הָוִיתָ, *you saw*, and הָוִינָן, *we were*.

◇ In the following artificial paradigms of the past tense, the five common Aramaic *binyanim* are represented: first, three active *binyanim*, קַל, פַּעַל and אִפְעַל; and then two אֶת־ *binyanim*, אֲתַפְּעַל and אֲתַפְּעַל, that are used in a passive or reflexive sense. The third אֶת־ *binyan* has not been presented, since its forms are rarely found in the Babylonian Talmud or in Targum Onkelos.

These paradigms list, from left to right:

- 1) the suffixes that are added to the groundform of the past tense
- 2) the forms that appear in Babylonian Aramaic
- 3) the forms that appear in Targum Onkelos (and Targum Yonathan)
- 4) Hebrew parallels
- 5) English translations

בִּנְיָן קל ⁹				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
ִית, ִי	כְּתִבִּית, כְּתִבִּי	כְּתִבִּית	כְּתִבִּיתִי	<i>I wrote</i>
ִתְּ, ִתָּא	כְּתִבְתְּ	כְּתִבְתְּ, כְּתִבְתָּא	כְּתִבְתְּ	<i>you (m.) wrote</i>
ִתְּ	כְּתִבְתְּ	כְּתִבְתְּ	כְּתִבְתְּ	<i>you (f.) wrote</i>
	כְּתִב	כְּתִב	כָּתַב	<i>he wrote</i>
ִתְּ, ִתָּא, ִתְּ	כְּתִבְתְּ, כְּתִבְתָּא, כְּתִבְתְּ	כְּתִבְתְּ	כְּתִבְתְּ	<i>she wrote</i>
ִנָּא, ִינָא, ִינָא	כְּתִבְנָא, כְּתִבְנָא, כְּתִבְנָא	כְּתִבְנָא	כְּתִבְנוּ	<i>we wrote</i>
ִיתוּ, ִיתוּ	כְּתִבְתוּ, כְּתִבְתוּ, כְּתִבְתוּ	כְּתִבְתוּ	כְּתִבְתֶּם	<i>you (m.pl.) wrote</i>
ִיתִין	כְּתִבְתִּין	כְּתִבְתִּין	כְּתִבְתֶּן	<i>you (f.pl.) wrote</i>
ִי, ִי	¹⁰ כְּתִבוּ, כְּתִבוּ	כְּתִבוּ	כְּתִבוּ	<i>they (m.) wrote</i>
ִי, ִי	כְּתִבְן, כְּתִבְן	כְּתִבְן	כְּתִבוּ	<i>they (f.) wrote</i>

- 9 As in Hebrew, the vowel under the middle root-letter of the majority of regular Aramaic verbs in the past tense, *binyan* קל is *pathah*, as in this paradigm.
- 10 In this rare Talmudic form, the sign of plurality ו is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

בְּנִין פִּעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
ִי, יֵי	קְדִישִׁית, קְדִישִׁי	קְדִישִׁית	קְדַשְׁתִּי	<i>I sanctified</i>
ִתְּ, תֵּתָא	קְדִישִׁתְּ	קְדִישִׁתְּ, קְדִישִׁתָּא	קְדַשְׁתְּ	<i>you (m.) sanctified</i>
ִתְּ	קְדִישִׁתְּ	קְדִישִׁתְּ	קְדַשְׁתְּ	<i>you (f.) sanctified</i>
	קְדִישׁ	קְדִישׁ	קְדַשׁ	<i>he sanctified</i>
ִהּ, תֵּהּ, תֵּתָא	קְדִישָׁה, קְדִישָׁה/א, קְדִישִׁתְּ	קְדִישִׁתְּ	קְדַשָּׁה	<i>she sanctified</i>
ִנָּא, נִינָא	קְדִישָׁנָא, קְדִישָׁנָא, קְדִישִׁנָּא	קְדִישָׁנָא	קְדַשָּׁנוּ	<i>we sanctified</i>
ִתּוּ, תֵּתּוּ	קְדִישָׁתּוּ, קְדִישָׁתּוּ	קְדִישָׁתּוּ	קְדַשְׁתֶּם	<i>you (m.pl.) sanctified</i>
ִתִּין	קְדִישָׁתִין	קְדִישָׁתִין	קְדַשְׁתֶּן	<i>you (f.pl.) sanctified</i>
ִוּ, וֵוּ	קְדִישׁוּ, קְדִישׁוּ ¹¹	קְדִישׁוּ	קְדַשׁוּ	<i>they (m.) sanctified</i>
ִזָּא, זֵזָא	קְדִישָׁן, קְדִישָׁא	קְדִישָׁא	קְדַשׁוּ	<i>they (f.) sanctified</i>

11 In this rare Talmudic form, the sign of plurality וּ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

בִּנְיָן אִפְעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
ִית, יִ	אִפְקִידִית, אִפְקִידִי	אִפְקִידִית	הִפְקַדְתִּי	<i>I deposited</i>
ִתְּ, תָּא	אִפְקִידְתְּ	אִפְקִידְתְּ, אִפְקִידְתָּא	הִפְקַדְתָּ	<i>you (m.) deposited</i>
ִתְּ	אִפְקִידְתְּ	אִפְקִידְתְּ	הִפְקַדְתְּ	<i>you (f.) deposited</i>
	אִפְקִיד	אִפְקִיד	הִפְקִיד	<i>he deposited</i>
ִתְּ, תָּא, תָּ	אִפְקִידְתְּ, אִפְקִידְתָּא, אִפְקִידְתְּ	אִפְקִידְתְּ	הִפְקִידָהּ	<i>she deposited</i>
ִנְּ, נָא, נָן	אִפְקִידִנְּ, אִפְקִידִנָּא, אִפְקִידִנָּן	אִפְקִידִנָּא	הִפְקַדְנוּ	<i>we deposited</i>
ִתְּנוּ, יְתוּ	אִפְקִידְתְּנוּ, אִפְקִידְתְּנוּ	אִפְקִידְתְּנוּ	הִפְקַדְתֶּם	<i>you (m.pl.) deposited</i>
ִתְּיָן	אִפְקִידְתְּיָן	אִפְקִידְתְּיָן	הִפְקַדְתֶּן	<i>you (f.pl.) deposited</i>
ִוּ, יְוִי	אִפְקִידוּ, אִפְקִידוּ ¹²	אִפְקִידוּ	הִפְקִידוּ	<i>they (m.) deposited</i>
ִוּ, יְוִי	אִפְקִידוּ	אִפְקִידָא	הִפְקִידוּ	<i>they (f.) deposited</i>

12 In this rare Talmudic form, the sign of plurality וּ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

◇ In the Talmudic paradigms of the next two *binyanim*, the אֶתְפַּעַל and the אֶתְפַּעַל, the prefix-letter תּ has been printed smaller and within parentheses in order to indicate that in the Talmud it is often deleted and replaced by a *dagesh* in the next consonant. In Targum Onkelos, however, the תּ is almost always retained — as it is in the Biblical Hebrew הִתְפַּעַל.

בִּנְיָן אֶתְפַּעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
ִית, -י	אִי(ת)כְּתִיבִית, אִי(ת)כְּתִיבִי	אֶתְכְּתִיבִית	נִכְתְּבִיתִי	<i>I was written</i>
ִתָּ, -תָּא	אִי(ת)כְּתִבְתָּ	אֶתְכְּתִיבְתָּא	נִכְתְּבְתָּ	<i>you (m.s.) were written</i>
	אִי(ת)כְּתִיב	אֶתְכְּתִיב	נִכְתְּב	<i>it (m.) was written</i>
ִתָּא, -תָּה, ִת	אִי(ת)כְּתִיבָא, אִי(ת)כְּתִבְתָּא/ה, אִי(ת)כְּתִיבִת	אֶתְכְּתִיבִת	נִכְתְּבָה	<i>it (f.) was written</i>
ִנָּא, -ינָּא ִינָּא	אִי(ת)כְּתִבְנָא, אִי(ת)כְּתִבְינָא	אֶתְכְּתִיבְנָא	נִכְתְּבְנוּ	<i>we were written</i>
ִתּוּ, -תּוּן	אִי(ת)כְּתִבִּיתּוּ	אֶתְכְּתִיבִיתּוּן	נִכְתְּבִתֶּם	<i>you (pl.) were written</i>
ִי, -יִי	אִי(ת)כְּתִיבּוּ, 13 אִי(ת)כְּתִיבּוּ, אִי(ת)כְּתִיבּוּ	אֶתְכְּתִיבּוּ	נִכְתְּבוּ	<i>they (m.) were written</i>
ִתָּא, -יִי ִיִּי	אִי(ת)כְּתִיבּוּ, 13 אִי(ת)כְּתִיבּוּ	אֶתְכְּתִיבּוּ	נִכְתְּבוּ	<i>they (f.) were written</i>

13 In this rare Talmudic form, the sign of plurality ׀ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

בִּנְיָן אִתְּפַעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
ִי, ִית	אִי(ת)קְדָשִׁי	אֲתִקְדָּשִׁית	נִתְקַדְּשִׁי	<i>I was sanctified</i>
ִתָּא, ִתָּא	אִי(ת)קְדָשְׁתָּא	אֲתִקְדָּשְׁתָּא	נִתְקַדְּשְׁתָּ	<i>you (m.s.) were sanctified</i>
ִתָּ	אִי(ת)קְדָשְׁתָּ	אֲתִקְדָּשְׁתָּ	נִתְקַדְּשְׁתָּ	<i>you (f.s.) were sanctified</i>
	אִי(ת)קְדָשׁ	אֲתִקְדָּשׁ	נִתְקַדָּשׁ	<i>it (m.) was sanctified</i>
ִתָּא, ִתָּה	אִי(ת)קְדָשְׁתָּא, אִי(ת)קְדָשְׁתָּה	אֲתִקְדָּשְׁתָּא	נִתְקַדָּשְׁתָּה	<i>it (f.) was sanctified</i>
ִנָּא, ִנָּא	אִי(ת)קְדָשִׁנָּא	אֲתִקְדָּשְׁנָא	נִתְקַדְּשְׁנָא	<i>we were sanctified</i>
ִתְּוּ, ִתְּוּ	אִי(ת)קְדָשִׁתְּוּ	אֲתִקְדָּשְׁתְּוּ	נִתְקַדְּשְׁתְּם	<i>you (pl.) were sanctified</i>
ִוּ, ִוּ	אִי(ת)קְדָשׁוּ, 14 אִי(ת)קְדֻשׁ	אֲתִקְדָּשׁוּ	נִתְקַדָּשׁוּ	<i>they (m.) were sanctified</i>
ִתָּא, ִתָּא	אִי(ת)קְדָשְׁוּ	אֲתִקְדָּשְׁוּ	נִתְקַדָּשׁוּ	<i>they (f.) were sanctified</i>

14 In this rare Talmudic form, the sign of plurality וּ is inserted between the second and third root-letters as an *infix* instead of being appended at the end of the root as a suffix.

3.3 THE ACTIVE PARTICIPLE

The participle, the most common verbal form in the Aramaic of the Babylonian Talmud, is essentially a verbal adjective. Like all adjectives, it has four forms: masculine singular, feminine singular, masculine plural and feminine plural. A participle (such as כְּתִיב, *writing*) can be used in any time context, but it is often convenient to render it in English as a *present* tense (*he is writing*) and sometimes as a *future* tense (*he will write*). Because of its verbal nature, an active participle may take a direct object.

◇ In the active participle of *binyan* קל, the masculine singular form is כְּתִיב, and the other three forms are created by appending suffixes to כְּתִבְ.

בִּנְיָן קל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	כְּתִיב ¹⁵	כְּתִיב	כּוֹתֵב	writing (m.s.)
כְּתִבְא, כְּתִבְה	כְּתִבְא, כְּתִבְה	כְּתִבְא	כּוֹתֵבַת, כּוֹתֵבָה	writing (f.s.)
כְּתִיבֵי, כְּתִיבֵי	כְּתִבְיֵן, כְּתִבְיֵי ¹⁶	כְּתִבְיֵן	כּוֹתֵבִים	writing (m.pl.)
כְּתִבְנָא	כְּתִבְנָא	כְּתִבְנָא	כּוֹתֵבוֹת	writing (f.pl.)

15 According to the Yemenite tradition, the vowel under the initial root-letter of the active participle is *pathah*, as in כְּתִיב.

16 In the Babylonian Talmud, the masculine-plural participle of verbs with י as the final root-letter often feature an י suffix (as in אָתוּי, *coming*) and so do the participles of a few other verbs (such as אָזוּרֵי, *going*). In Targum Onkelos, however, the masculine-plural participle of final י verbs has the suffix יֵן (as in אָתֵינָא).

◇ As in Hebrew, the participles of the other primary (active) Aramaic *binyanim*, the פִּעֵל and the אִפְעֵל feature מ־ prefixes.

בְּנִין פִּעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מְקַדִּישׁ	מְקַדִּישׁ	מְקַדֵּשׁ	<i>sanctifying (m.s.)</i>
־א, ־ה	מְקַדִּשָּׁא, מְקַדִּשָּׁה	מְקַדִּישָׂא	מְקַדֶּשֶׁת	<i>sanctifying (f.s.)</i>
־ין, ־י, ־ו	מְקַדִּישִׁין, מְקַדִּישִׁי, מְקַדִּישׁוֹ	מְקַדִּישִׁין	מְקַדְּשִׁים	<i>sanctifying (m.pl.)</i>
־ן	מְקַדִּישׁוֹן	מְקַדִּישׁוֹן	מְקַדְּשׁוֹת	<i>sanctifying (f.pl.)</i>

בְּנִין אִפְעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מִפְקִיד	מִפְקִיד	מִפְקִיד	<i>depositing (m.s.)</i>
־א, ־ה	מִפְקִידָא, מִפְקִידָה	מִפְקִידָא	מִפְקִידָת	<i>depositing (f.s.)</i>
־ין, ־י, ־ו	מִפְקִידִין, מִפְקִידִי, מִפְקִידוֹ	מִפְקִידִין	מִפְקִידִים	<i>depositing (m.pl.)</i>
־ן	מִפְקִידוֹן	מִפְקִידוֹן	מִפְקִידוֹת	<i>depositing (f.pl.)</i>

3.4 THE PASSIVE PARTICIPLE

Like Hebrew, Aramaic also uses a passive participle in any time context, usually in an adjectival sense. In *binyan* קל the Aramaic כְּתִיב is the equivalent of the Hebrew passive participle כָּתוּב, *written*. The following paradigms present the passive participles from the three primary (active) Aramaic *binyanim*, the קל, the פֻּעַל and the אִפְעַל.

◇ The basic form of the passive participle of *binyan* קל is כְּתִיב, and the other three forms are created by appending to it the standard suffixes that indicate gender and number.

בְּנֵי קל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	כְּתִיב	כְּתִיב	כָּתוּב	<i>written (m.s.)</i>
אֲ, אָ	כְּתִיבָא, כְּתִיבָה	כְּתִיבָא	כָּתוּבָה	<i>written (f.s.)</i>
יָ, יֵ	כְּתִיבֵין, כְּתִיבֵי	כְּתִיבֵין	כָּתוּבִים	<i>written (m.pl.)</i>
יָ	כְּתִיבֶין	כְּתִיבֶין	כָּתוּבוֹת	<i>written (f.pl.)</i>

◇ The passive participles of the other two primary *binyanim*, the פֻּעַל and the אִפְעַל have מ־ prefixes, like their active participles. The masculine-singular passive forms are respectively: מְקַדָּשׁ, *sanctified* (corresponding to the Hebrew פָּעַל participle, מְקַדֵּשׁ), and מְפַקֵּד, *deposited* (corresponding to the Hebrew הִפְעִיל participle, מַפְקֵד). The Aramaic forms differ from their active counterparts in their vocalization, i.e., the *pathaḥ* under their middle root-letters as opposed to the *tzére* of the active voice. In the other three forms, however, there is no difference between the active and the passive participles, and they are distinguishable from each other only by context.

◇ Nevertheless, some of the Yemenite sources quoted by Morag vocalize *with a kubbutz* both the first root-letter of the four forms of the פפעל passive participle, as in מקדש and מקדשא (in the manner of the Hebrew פעל participle), and the מ- prefix of the אפעל passive participle, as in מפקד and מפקדא (like the Hebrew הפעל participle).¹⁷ According to that vocalization, there is always a clear distinction in Aramaic between the active participle and the passive participle in these *binyanim*.

בנין פעל ¹⁷				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מקדש	מקדש	מקדש	<i>sanctified (m.s.)</i>
א־	מקדשא	מקדשא	מקדשת	<i>sanctified (f.s.)</i>
י־ן, י־י	מקדשין, מקדשי	מקדשין	מקדשים	<i>sanctified (m.pl.)</i>
י־ן	מקדשן	מקדשן	מקדשות	<i>sanctified (f.pl.)</i>

בנין אפעל ¹⁷				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מפקד	מפקד	מפקד	<i>deposited (m.s.)</i>
א־	מפקדא	מפקדא	מפקדת	<i>deposited (f.s.)</i>
י־ן, י־י	מפקדין, מפקדי	מפקדין	מפקדים	<i>deposited (m.pl.)</i>
י־ן	מפקדן	מפקדן	מפקדות	<i>deposited (f.pl.)</i>

¹⁷ See S. Morag, ארמית במסורות תימן, p. 151.

3.4 THE מַת- PARTICIPLE

All the Aramaic *binyanim* that have an אַת- prefix in the past tense feature participles with a מַת- prefix which have a passive or reflexive meaning.¹⁸ The following two tables present the participles from the *binyanim* that are fairly common, אַתְּפַעַל and אַתְּפַעֵל.

בִּנְיָן אַתְּפַעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מַתְּכְתִּיב (מַתְּכְתִּיב)	מַתְּכְתִּיב	נִכְתָּב	<i>being written (m.s.)</i>
אֲ	מַתְּכְתָּבָא (מַתְּכְתָּבָא)	מַתְּכְתָּבָא	נִכְתָּבֶת	<i>being written (f.s.)</i>
ִי, יָ	מַתְּכְתְּבִין, יָבִי (מַתְּכְתְּבִין)	מַתְּכְתְּבִין	נִכְתָּבִים	<i>being written (m.pl.)</i>
ִי	מַתְּכְתְּבוֹ (מַתְּכְתְּבוֹ)	מַתְּכְתְּבוֹ	נִכְתְּבוֹת	<i>being written (f.pl.)</i>

בִּנְיָן אַתְּפַעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	מַתְּקַדָּשׁ (מַתְּקַדָּשׁ)	מַתְּקַדָּשׁ	מִתְּקַדָּשׁ	<i>being sanctified (m.s.)</i>
אֲ	מַתְּקַדָּשָׁא (מַתְּקַדָּשָׁא)	מַתְּקַדָּשָׁא	מִתְּקַדָּשֶׁת	<i>being sanctified (f.s.)</i>
ִי, יָ	מַתְּקַדָּשִׁין, יָשִׁי (מַתְּקַדָּשִׁין)	מַתְּקַדָּשִׁין	מִתְּקַדָּשִׁים	<i>being sanctified (m.pl.)</i>
ִי	מַתְּקַדָּשׁוֹ (מַתְּקַדָּשׁוֹ)	מַתְּקַדָּשׁוֹ	מִתְּקַדָּשׁוֹת	<i>being sanctified (f.pl.)</i>

18 As noted above on p. 18, although these *binyanim* are essentially *reflexive* in nature, they are generally used in a *passive* sense. Consequently, a participle from *binyan* אַתְּפַעֵל, like מַתְּכְתִּיב, is often similar in meaning to the passive participle of the קַל, כְּתִיב (as in Hebrew where the נִפְעַל participle, נִכְתָּב, is similar to the passive participle of the קַל, כְּתוּב). There may, however, be a slight distinction: The מַת- participle (such as מַתְּכְתִּיב) tends to be used more like a *verb* (Eng.: *being written*) stressing process — while the passive participle of the קַל (כְּתִיב) tends to be more like an *adjective* (Eng.: *written*).

3.6 THE PRESENT TENSE

In the Aramaic of the Babylonian Talmud (but rarely in Targum Onkelos), a *present tense* is formed by adding personal pronouns of the first and second persons as *suffixes* to the masculine singular or plural *active* participle. These suffixes express the *subject* of the participle: *I, you* or *we*. In Mishnaic Hebrew, and in Modern Hebrew too, this usage is employed with certain participles, for example, (משנה שבת טז:ז) חוששני = חושש + אני, *I am afraid, I am concerned*. In the following table, suffixes are added to the active participles in *binyan קל*.¹⁹

ACTIVE PARTICIPLE WITH SUFFIXES

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
־נָא	כְּתִיב + אֲנָא = כְּתִיבָנָא	כּוֹתֵב אֲנִי	<i>I write</i>
־תָּ	כְּתִיב + אַתָּ = כְּתִיבְתָּ	כּוֹתֵב אַתָּה	<i>you (s.) write</i>
־נָן	כְּתִיב + אֲנֵן = כְּתִיבֵינוּ	כּוֹתֵבִים אֲנִי	<i>we write</i>
־תּוּ	כְּתִיב + אַתּוּ = כְּתִיבְתּוּ	כּוֹתֵבִים אַתֶּם	<i>you (pl.) write</i>

PASSIVE PARTICIPLE WITH SUFFIXES

In like manner, personal pronouns of the first or second persons are sometimes added to the masculine singular or plural *passive* participles, as in the Hebrew form סְבוֹרְנִי = סְבוֹר + אֲנִי, *an opinion is held by me, I think*. In the following table, suffixes are added to the passive participles in *binyan קל*.²⁰

19 Similarly, the same personal-pronoun suffix that indicates the subject may be appended to the active participles of other *binyanim* in order to create a present tense, e.g., (חגיגה ד, א) מְשַׁלֵּמָנָא = מְשַׁלֵּם + אֲנָא, *I am handing over*.

20 The same suffixes may be appended to passive participles of other *binyanim*.

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
־נָא	²¹ עֲסִיקָא = אֲנָא + עֲסִיקָא	עֲסוּק אֲנִי	<i>I am involved</i>
־תָּ	עֲסִיק + אַתָּ = עֲסִיקָתָּ	עֲסוּק אַתָּה	<i>you (s.) are involved</i>
־נָן	עֲסִיקִי + אֲנָן = עֲסִיקִינוּ	עֲסוּקִים אֲנִנוּ	<i>we are involved</i>
־תּוּ	עֲסִיקִי + אַתּוּ = עֲסִיקִיתּוּ	עֲסוּקִים אַתֶּם	<i>you (pl.) are involved</i>

3.7 COMPOUND TENSE: הוי + participle

In both the Babylonian Talmud and in Targum Onkelos, the verb הוי may be used in the past tense as an auxiliary verb together with the participle of another verb to form a compound tense that indicates repeated or continuous action or expresses the mood of the verb.²²

Examples

<i>an excellent statement that your father used to say</i>	מִלְתָּא מְעִלִיתָא דְהוּא אָמַר אַבוּךָ (סוכה מג, ב)
<i>whenever he would tell them a halakha</i>	כָּל אֵימַת דְּהוּא אָמַר לְהוּ שְׁמַעְתָּא (תענית ט, א)
<i>when he (= Yosef) was pleading to us</i>	בְּדִ הוּא מְתַחֲנֵן לָנָא (תרגום אונקלוס לבראשית מב:א)
<i>if he would say thus: Your wages will be spotted ones</i>	אִם כִּדִּין הוּא אָמַר נְמוּרִין יְהִי אַגְרָךְ (שם לא:ח)

◇ When this construction is used in the first or second person, there is a significant difference in syntax between Targum Onkelos and the Babylonian Talmud.

21 Here we did not choose כְּתִיב with suffixes as our example, because the translation of such forms as כְּתִיבְנָא, *I am written*, sounds so strange.
22 See the parallel in Mishnaic Hebrew in Chapter 1, Section 1.5 above.

In the Aramaic of Targum Onkelos, it is the past tense of the auxiliary verb that is conjugated to express the appropriate person, like הָוִינָא, *we were*, in the following example:²³

when we were sitting at the fleshpots

בְּד הָוִינָא יְתַבִּין עַל דְּוִדִּי בְּשָׂרָא

(תרגום אונקלוס לשמות טז:ג)

In the Talmud, on the other hand, a personal-pronoun suffix is appended to the participle, but the auxiliary verb הָוִה remains stable, as in the following example:²⁴

many times I would stand before

זְמַנִּין סְגִיאיִן הָוִה קְאִימְנָא קַמִּיהָ דְּרַב

Rav

(פסחים קו, רע"ב)

3.8 THE FUTURE TENSE

Like its Hebrew counterpart, the Aramaic future tense features prefixes in all its forms (along with suffixes in some of them). In the Aramaic of Targum Onkelos on the Torah and Targum Yonathan ben Uziel on the Prophets, the prefixes are the same as those used in Hebrew. In *Babylonian* Aramaic, however, there are two departures from the Hebrew paradigm: First of all, the third-person masculine prefix (both singular and plural) is most frequently ל־, less frequently ג־, but rarely י־.²⁵ Secondly, in the first-person plural of the future, where the prefix both in Hebrew and in Biblical Aramaic is always נ־, the Babylonian Talmud occasionally has a ל־ prefix, as in the passage:

Shall we get up and penalize him?

אֲנֵן לִיקוּם וְלִיקְנָסִידָא? (גיטין נד, סע"א)

Because of the *homonyms* thus created, the Talmudic context alone determines whether a particular word is functioning as a third-

23 This is also the practice in Mishnaic Hebrew, as in: פָּעַם אַחַת הָיִיתִי מְהַלֵּךְ בְּדֶרֶךְ (משנה אבות פ"ו מ"ט), *once I was walking along the road*.

24 See also the entry הָוִה אִמְיָנָא in *The Practical Talmud Dictionary*.

25 The י־ prefix is used regularly in such expressions as מִי יֵימַר? *who can say?* and יְהֵא רְעִנָא, *may it be [Your] Will*, which may have been influenced by the parallel Hebrew expressions מִי יֵימַר? and יְהִי רְצוֹן, respectively.

person masculine singular form or as a first-person plural. For example, the verbal form *לִימָא*, which frequently occurs in the Talmud, is best translated as *let him say* in some cases and as *let us say* in other cases.

◇ In the Babylonian Talmud, these prefixes sometimes have full (“plene”) spelling with the vowel-letter *y* added, especially in *binyan* קל, as in *לִיכְתוּב*. Surprisingly, a vowel-letter is also found occasionally in *binyan* פֿעֵל, as in *לִינְבִין* (ערכין ל, ב) (instead of *לִנְבִין*), *he will sell*, and in *binyan* אִפְעֵל, as in *לִיצְרְכָה* (יבמות לא, רע”א) (instead of *לִצְרְכָה*), *let him require it*.²⁶

◇ In the future of *binyan* קל of the *strong* verb in Babylonian Aramaic, the vowel-letter *vav* is usually inserted after the second root-letter, representing either a *ḥolam* (ו as in Hebrew), as in our paradigm, or perhaps a *shuruk* (ו, which is closer to the vowel in Biblical Aramaic). Some verbs, however, especially those whose *third* root-letter is a guttural consonant, have no vowel-letter but a *pathah* vowel under the second letter, as in *לִיסְבַר* (שבת סג, א) *let him analyze*; while a few verbs have a vowel-letter *yod* which probably indicates a *tzére*, as in *לְעֵבִיד* (ברכות י, א) *let him do*.

◇ In the course of Talmudic argumentation and discussion, the Aramaic future tense is frequently used in a *jussive* sense (sometimes called a “third-person imperative”) which is best translated into English as *let him...*, as in most of the examples cited above and in some of the forms presented on pages 36 to 40.

◇ The following artificial paradigms present the conjugations of the future tense of the regular Aramaic verb in the five common *binyanim*.

26 See Epstein, *op. cit.*, p. 32, and Morag, *op. cit.*, pp. 148 and 156. According to Morag, the Yemenite tradition consistently vocalizes the third-person prefix of *binyan* פֿעֵל with *ḥirik* — whether the vowel-letter *y* appears in the text or not.

בִּנְיָן קל				
ARAMAIC PREFIX ²⁷	TALMUD BAVLI ARAMAIC ²⁷	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אֲ(י)-	אִיכְתּוּב	אֲכְתּוּב	אֶכְתֵּב	<i>I will write</i>
תּ(י)-	תִּיכְתּוּב	תְּכְתּוּב	תִּכְתֹּב	<i>you (m.) will write</i>
תּ(י)-	תִּיכְתְּבִי ²⁸ (ן)	תְּכְתְּבִין	תִּכְתְּבִי	<i>you (f.) will write</i>
לְ(י)-, נְ(י)-, י-	לִיכְתּוּב, נִיכְתּוּב, יכְתּוּב	יְכְתּוּב	יִכְתֹּב	<i>he will write, let him write</i>
תּ(י)-	תִּיכְתּוּב	תְּכְתּוּב	תִּכְתֹּב	<i>she will write</i>
נְ(י)-, לְ(י)-	נִיכְתּוּב, לִיכְתּוּב	נְכְתּוּב	נִכְתֹּב	<i>we will write, let us write</i>
תּ(י)-	תִּיכְתְּבוּ ²⁸ (ן)	תְּכְתְּבוּן	תִּכְתְּבוּ	<i>you (m.pl.) will write</i>
תּ(י)-	תִּיכְתְּבִין	תְּכְתְּבִין	תִּכְתְּבִנָּה	<i>you (f.pl.) will write</i>
לְ(י)-, נְ(י)-, י-	לִיכְתְּבוּ ²⁸ (ן), נִיכְתְּבוּ ²⁸ (ן), לִיכְתְּבִי, נִיכְתְּבוּ ²⁹	יְכְתְּבוּן	יִכְתְּבוּ	<i>they (m.) will write, let them write</i>
לְ(י)-, י-	לִיכְתְּבִין	יְכְתְּבִין	תִּכְתְּבִנָּה	<i>they (f.) will write</i>

27 Sometimes these future forms appear in the Talmud *without* the vowel-letter י. Consequently, the vowel-letter י has been placed within parentheses in the "Aramaic-Prefix" column, but — for esthetic considerations — the י is presented in the full form without parentheses, since generally it does appear in the Talmud.

28 The final ן is often deleted in the Talmud.

29 Compare the infixed ם in the form כְּתִיב in the third-person masculine plural of the past tense on p. 22 and note 10 there.

בִּנְיָן פֻּעַל				
ARAMAIC PREFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אֲ-	אַקְדִישׁ	אַקְדִישׁ	אֶקְדֹּשׁ	<i>I will sanctify</i>
תִּ-	תִּקְדִישׁ	תִּקְדִישׁ	תִּקְדֹּשׁ	<i>you (m.) will sanctify</i>
תִּ-	תִּקְדְּשִׁיךָ ³⁰	תִּקְדְּשִׁין	תִּקְדְּשִׁי	<i>you (f.) will sanctify</i>
לִי-, גִי-, יִ-	לִקְדִישׁ, לִקְדִישׁ, נִקְדִישׁ, נִקְדִישׁ	יִקְדִישׁ	יִקְדֹּשׁ	<i>he will sanctify, let him sanctify</i>
תִּ-	תִּקְדִישׁ	תִּקְדִישׁ	תִּקְדֹּשׁ	<i>she will sanctify</i>
נִ-, לִ-	נִקְדִישׁ, לִקְדִישׁ	נִקְדִישׁ	נִקְדֹּשׁ	<i>we will sanctify, let us sanctify</i>
תִּ-	תִּקְדְּשִׁיךָ ³⁰	תִּקְדְּשִׁין	תִּקְדְּשִׁי	<i>you (m.pl.) will sanctify</i>
לִי-, גִי-, יִ-	לִקְדְּשִׁיךָ ³⁰ , לִקְדְּשִׁיךָ ³⁰ , נִקְדְּשִׁיךָ ³⁰ , נִקְדְּשִׁיךָ ³⁰	יִקְדְּשִׁין	יִקְדְּשִׁי	<i>they (m.) will sanctify, let them sanctify</i>
לִ-, יִ-	לִקְדִשׁ	יִקְדִשׁ	תִּקְדְּשֶׁנָּה	<i>they (f.) will sanctify</i>

30 The final ך is often deleted in the Talmud.

בנין אפעל				
ARAMAIC PREFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
א־	אִפְקִיד	אִפְקִיד	אִפְקִיד	<i>I will deposit</i>
ת־	תִּפְקִיד	תִּפְקִיד	תִּפְקִיד	<i>you (m.) will deposit</i>
ת־	תִּפְקִידִי	תִּפְקִידִין	תִּפְקִידִי	<i>you (f.) will deposit</i>
ל־, לִי־ נ־, נִי־	לִפְקִיד, לִיפְקִיד, נִפְקִיד	יִפְקִיד	יִפְקִיד, יִפְקֵד	<i>he will deposit, let him deposit</i>
ת־	תִּפְקִיד	תִּפְקִיד	תִּפְקִיד	<i>she will deposit</i>
נ־, ל־	נִפְקִיד, לִנְפְקִיד	נִפְקִיד	נִפְקִיד	<i>we will deposit, let us deposit</i>
ת־	תִּפְקִידוּ	תִּפְקִידוּן	תִּפְקִידוּ	<i>you (m.pl.) will deposit</i>
ל־, לִי־ נ־, נִי־	לִנְפְקִידוּ, לִינְפְקִידוּ, נִנְפְקִידוּ	יִנְפְקִידוּן	יִנְפְקִידוּ	<i>they (m.) will deposit, let them deposit</i>
ל־, נ־	לִנְפְקִידוּן	יִנְפְקִידוּן	תִּנְפְקִידְנָה	<i>they (f.) will deposit</i>

בִּנְיָן אֶתְפַּעַל				
ARAMAIC PREFIX ³¹	TALMUD BAVLI ARAMAIC ³¹	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אַ(י)(תְּ)-	אַי(תְּ)כְּתִיב	אֶתְכְּתִיב	אֶכְתֹּב	<i>I will be written</i>
תְּ(י)(תְּ)-	תִּי(תְּ)כְּתִיב	תֶּתְכְּתִיב	תִּכְתֹּב	<i>you (m.) will be written</i>
תְּ(י)(תְּ)-	תִּי(תְּ)כְּתִיבִין ³²	תֶּתְכְּתִיבִין	תִּכְתְּבִי	<i>you (f.) will be written</i>
לְ(י)(תְּ)-, גִּי(י)(תְּ)-, יִתְ-	לִי(תְּ)כְּתִיב, גִּי(תְּ)כְּתִיב	יִתְכְּתִיב	יִכְתֹּב	<i>it (m.) will be written, let it be written</i>
תְּ(י)(תְּ)-	תִּי(תְּ)כְּתִיב	תֶּתְכְּתִיב	תִּכְתֹּב	<i>it (f.) will be written, let it be written</i>
גִּי(י)(תְּ)-, לְ(י)(תְּ)-	גִּי(תְּ)כְּתִיב, לִי(תְּ)כְּתִיב	נִתְכְּתִיב	נִכְתֹּב	<i>we will be written let us be written</i>
תְּ(י)(תְּ)-	תִּי(תְּ)כְּתִיבִין ³²	תֶּתְכְּתִיבִין	תִּכְתְּבוּ	<i>you (m.pl.) will be written</i>
לְ(י)(תְּ)-, יִתְ-	לִי(תְּ)כְּתִיבוּ, לְתִכְתְּבִי	יִתְכְּתִיבוּ	יִכְתְּבוּ	<i>they (m.) will be written, let them be written</i>
לְ(י)(תְּ)-, יִתְ-	לִי(תְּ)כְּתִיבִין	יִתְכְּתִיבִין	יִכְתְּבִנָּה	<i>they (f.) will be written</i>

31 Sometimes these future forms appear in the Talmud *without* the vowel-letter י. Consequently, the vowel-letter י has been placed within parentheses in the “Aramaic-Prefix” column, but — for esthetic considerations — the י is presented in the full form without parentheses, since generally it does appear in the Talmud.

32 The final ך is often deleted in the Talmud.

בִּנְיָן אֶתְפַּעַל				
ARAMAIC PREFIX ³³	TALMUD BAVLI ARAMAIC ³³	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אָ(י)(תְּ)-	אִי(ת)קְדַשׁ	אֶתְקַדַּשׁ	אֶתְקַדַּשׁ	<i>I will be sanctified</i>
תִּי(י)(תְּ)-	תִּי(ת)קְדַשׁ	תֶּתְקַדַּשׁ	תִּתְקַדַּשׁ	<i>you (m.) will be sanctified</i>
תִּי(י)(תְּ)-	תִּי(ת)קְדַשִּׁי ³⁴	תֶּתְקַדַּשִּׁין	תִּתְקַדַּשִּׁי	<i>you (f.) will be sanctified</i>
לִי(י)(תְּ)-, גִּי(י)(תְּ)-, יתְ-	לִי(ת)קְדַשׁ, נִי(ת)קְדַשׁ	יִתְקַדַּשׁ	יִתְקַדַּשׁ	<i>it (m.) will be sanctified, let it be sanctified</i>
תִּי(י)(תְּ)-	תִּי(ת)קְדַשׁ	תֶּתְקַדַּשׁ	תִּתְקַדַּשׁ	<i>it (f.) will be sanctified, let it be sanctified</i>
גִּי(י)(תְּ)-, לִי(י)(תְּ)-	גִּי(ת)קְדַשׁ, לִי(ת)קְדַשׁ	נִתְקַדַּשׁ	נִתְקַדַּשׁ	<i>we will be sanctified, let us be sanctified</i>
תִּי(י)(תְּ)-	תִּי(ת)קְדַשׁוּ	תֶּתְקַדַּשׁוּן	תִּתְקַדַּשׁוּ	<i>you (m.pl.) will be sanctified</i>
לִי(י)(תְּ)-, גִּי(י)(תְּ)-, יתְ-	לִי(ת)קְדַשׁוּ, לִי(ת)קְדַשִּׁי, נִקְדַּשׁוּ, לִיקְדוּשׁ, ³⁵ נְקְדוּשׁ ³⁵	יִתְקַדַּשׁוּן	יִתְקַדַּשׁוּ	<i>they (m.) will be sanctified, let them be sanctified</i>
לִי(י)(תְּ)-, יתְ-	לִי(ת)קְדַשָּׁן	יִתְקַדַּשָּׁן	תִּתְקַדַּשְׁנָה	<i>they (f.) will be sanctified</i>

33 Sometimes these future forms appear in the Talmud *without* the vowel-letter י. Consequently, the vowel-letter י has been placed within parentheses in the "Aramaic-Prefix" column, but — for esthetic considerations — the י is presented in the full form without parentheses, since generally it does appear in the Talmud.

34 The final ך is often deleted in the Talmud.

35 Compare the infixed ך in the form כָּתוּב in the third-person masculine plural of the past tense on p. 22 and note 10 there.

3.9 THE IMPERATIVE

As in Hebrew, the forms of the imperative in Aramaic are similar to those of the second-person forms of the future tense — after deleting the *ת־* prefix. In the following paradigms of the five common *binyanim*, all four forms of the imperative are presented for *קל* *binyan*, but for the other *binyanim* the feminine plural form has been omitted because it is hardly ever used.

בְּנִין קַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	כְּתוּב	כְּתוּב	כְּתֹב	<i>write! (m.s.)</i>
־י	כְּתוּבִי	כְּתוּבִי	כְּתֹבִי	<i>write! (f.s.)</i>
־ו	כְּתוּבוּ	כְּתוּבוּ	כְּתֹבוּ	<i>write! (m.pl.)</i>
־יְנ, ־א	כְּתוּבִין	כְּתוּבֵא	כְּתֹבְנָה	<i>write! (f.pl.)</i>

בְּנִין פִּעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	קְדִישׁ	קְדִישׁ	קְדֹשׁ	<i>sanctify! (m.s.)</i>
־י	קְדִישׁוּ, קְדִישִׁי	קְדִישׁוּ	קְדֹשִׁי	<i>sanctify! (f.s.)</i>
־ו	קְדִישׁוּ, קְדִישׁוּ	קְדִישׁוּ	קְדֹשׁוּ	<i>sanctify! (m.pl.)</i>

בִּנְיָן אִתְּפַעַל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	אַפְקִיד	אַפְקִיד	הִפְקִד	<i>deposit! (m.s.)</i>
ִי	אַפְקִידִי	אַפְקִידִי	הִפְקִידִי	<i>deposit! (f.s.)</i>
ִו ִי	אַפְקִידוּ, אִתְּפַעְלִי 36 אִתְּפַעְלִי	אַפְקִידוּ	הִפְקִידוּ	<i>deposit! (m.pl.)</i>

בִּנְיָן אִתְּפַעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	אַתְּכְּתִיב	אַתְּכְּתִיב	הִכְתֵּב	<i>be inscribed! (m.s.)</i>
ִי	אַתְּכְּתִיבִי	אַתְּכְּתִיבִי	הִכְתֵּבִי	<i>be inscribed! (f.s.)</i>
ִו	אַתְּכְּתִיבוּ	אַתְּכְּתִיבוּ	הִכְתֵּבוּ	<i>be inscribed! (m.pl.)</i>

בִּנְיָן אִתְּפַעֵל				
ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
	אַתְּקַדֵּשׁ	אַתְּקַדֵּשׁ	הִתְקַדֵּשׁ	<i>sanctify yourself! (m.s.)</i>
ִי	אַתְּקַדֵּשִׁי	אַתְּקַדֵּשִׁי	הִתְקַדֵּשִׁי	<i>sanctify yourself! (f.s.)</i>
ִו	אַתְּקַדֵּשׁוּ	אַתְּקַדֵּשׁוּ	הִתְקַדֵּשׁוּ	<i>sanctify yourselves! (m.pl.)</i>

36 Compare the infixed ו in the form כְּתוּב in the third-person masculine plural of the past tense on p. 22 and note 10 there.

In Aramaic and Hebrew grammar, the terms *gerund* and *infinitive* do not have the same meanings as they do in English grammar, hence native English speakers are hereby warned to proceed with caution. English sometimes uses the gerund and infinitive interchangeably,³⁷ but in Hebrew and Aramaic their functions are distinct. These functions will first be described with illustrations from Biblical Hebrew, and then the Aramaic forms will be presented on pages 45 and 46.

The *gerund* is a verbal noun. It is frequently brought into close grammatical connection with other elements in the sentence, including prepositional prefixes, personal-pronoun suffixes and other nouns.³⁸

- to bless the nation*

לְבַרְךָ אֶת הָעַם (דברים ז:יב)

- ◇ Sometimes, a personal-pronoun suffix is (also) appended.

and during **your** lying down and
during **your** arising

וּבְשִׁכְבָּךְ וּבְקוּמָךְ (דברים ו:ד)

and to serve him

וּלְעֶבְדִּי (שם יא:יג)

In Example 1 the pronoun suffix, ṣ , *your*, represents the *subject* of the gerunds, *lying down* and *rising*. In Example 2, however, the suffix ḥ , *him*, represents the *direct object* of the gerund, *to serve*.

37 I like *walking* (gerund). I like *to walk* (infinitive).

38 It is thus construed with other elements in the sentence so as to form a single unit; hence it has also been called the *infinitive construct*.

39 These prefixes are often referred to by the Hebrew anagram **בבל"ם**.

◇ Like other nouns, the verbal noun is sometimes used as a noun in the construct state and is combined closely with the noun that follows,⁴⁰ as in the Biblical phrase:

at the departing of Israel from Egypt (תהלים קיד:א) בְּצֵאת־יִשְׂרָאֵל מִמִּצְרַיִם

◇ Like other verbal forms, it may also take a direct object, as in לְבָרֶךְ אֶת הָעָם above.

THE MAJOR FUNCTION OF THE INFINITIVE

The term *infinitive* describes grammatical forms that are “infinite” and “unlimited,” in the sense that they are not altered in order to indicate specific tense (or aspect), person, number, or gender — as opposed to “finite” verbal forms, which do change. Thus the Hebrew and Aramaic infinitive is invariable: it is never inflected.⁴¹ Its primary function is to add emphasis to a finite form from the same verbal stem that immediately follows it.⁴² The English language, which has no verbal form that can be used in this manner, expresses such emphasis by means of adverbs, such as *completely, firmly, certainly, and indeed*.

Examples

if you will <i>completely</i> obey	אִם שָׁמַעַתְּ תִשְׁמָע (שמות ג:ב)
the man <i>firmly</i> warned us	הָעֵד הָעֵיד בָּנוּ הָאִישׁ (בראשית מג:ג)
he shall <i>certainly</i> be put to death ⁴³	מוֹת יוֹמָת (שמות כא:יב)

40 For a discussion of “the construct state” of the noun see the beginning of Chapter 7, p. 231.

41 It has also been termed the *infinitive absolute*.

42 Sometimes the infinitive is used instead of a finite verbal form, especially the imperative, as in יִזְכֹּר אֶת יוֹם הַשַּׁבָּת.

43 In the first two examples, the infinitives (שָׁמַעַתְּ and הָעֵיד, respectively) appear in the same *binyan* as the finite verbal forms (תִּשְׁמָע and הָעֵיד, respectively) — as is generally the case with this usage. In the last example, however, a *binyan* קל infinitive (מוֹת) is used to add emphasis to the future tense (יוֹמָת) from a different *binyan*, i.e., the Hebrew הוֹפְעֵל. The same phenomenon sometimes occurs with the Aramaic infinitive as well, as S. Morag has pointed out (op. cit., p. 138, n. 92).

THE ARAMAIC FORMS OF GERUND AND INFINITIVE: BINYAN קל

The gerund and the infinitive forms in the Aramaic *binyan* קל feature a מ- prefix that is usually vocalized with a *ḥirik* (often together with the vowel-letter י in the full spelling prevalent in the Talmud), as in (ל)מִיכְתָּב, *to write*. This prefix is almost unknown in Biblical Hebrew, but it occurs in the phrase: לְמִקְרָא הָעֵדָה (במדבר י:ב), *to call together the congregation*.⁴⁴

◇ The Aramaic מ- prefix becomes an integral part of the gerund and the infinitive: it is never deleted. Thus, when the prepositional prefixes ב-, כ-, or ל- are used, they are prefaced to the *full form* of the gerund (with the מ-), as in (תרגום אונקלוס לבראשית מד:כו) לְמִיִּחָת, *to go down*.

◇ This מ- prefix must not be confused with the prepositional מ- prefix, meaning *from* or *than*, which is quite common in Hebrew. The latter is a contraction of the preposition מִן, whose final ן is represented by a strong *dagesh* in the next consonant (unless that consonant is a guttural letter which cannot take a *dagesh*). When the prepositional מ- (= מִן) prefix is used with an Aramaic gerund in *binyan* קל, it is (surprisingly) followed by a ל- prefix⁴⁵ and then the *full gerund* form, which has been augmented by a מ-. In the מְלִמָּה combination thus created, it is easy to recognize that the initial מ- prefix is a contraction of the preposition מִן.

Examples

and they would not desist *from* וְלֹא הָווּ שְׁתַּקִּי... מְלִמִּיבְעֵי רַחֲמֵי
praying (כתובות קד, א)

don't be afraid *of* going down to לֹא תִדְחַל מְלִמִּיחָת לְמִצְרַיִם
Egypt (ת"א לבראשית מו:ג)

44 In his commentary on this passage, Ibn Ezra concludes — after some hesitation — that לְמִקְרָא is indeed a gerund.

45 So too in Mishnaic Hebrew, as in (ר"ה פ"ד מ"ח) אֵין מְעַבְבִּין אֶת הַתִּינוּקוֹת מִלְתְּקוּעַ (ר"ה פ"ד מ"ח) [we] do not prevent children *from* blowing [the shofar] — but not in Biblical Hebrew where the prepositional prefix מ- is attached directly to the verbal noun, as in the passage אֶל תִּירָא מִדְּרָה מִצְרִימָה (בראשית מו:ג).

◇ The vowel under the middle root-letter of the gerund is regularly *pathah*, as in *לְמִיכְתֵּב*.⁴⁶ According to the Yemenite tradition, however, whenever the *infinitive* is used to strengthen a finite verbal form, its middle root-letter is vocalized with a *kāmetz*.

Example

he is certainly mindful of them

מְדַבֵּר דְּכִיר לָהֶם (שבת יב, א)

THE ARAMAIC FORMS OF GERUND AND INFINITIVE: OTHER *BINYANIM*

The gerund and the infinitive in the other Aramaic *binyanim* have no מ־ prefix, but they do feature a distinctive ending — for which there is one predominant pattern in the Babylonian Talmud and a different one in the Targumim.

◇ In Babylonian Aramaic: A full *holam* vowel ו־ is usually inserted between the second and third root-letters and the suffix י־ is appended, thus forming the ending ו־י־. Thus, in *binyan* פִּעֵל: קְבוּלִי, (to) receive; in *binyan* אִפְעֵל: אֲשִׁלּוּמִי, (to) complete, etc.⁴⁷

◇ In Targum Onkelos: The ending almost always follows the pattern ט־ט־. Thus, in *binyan* פִּעֵל: קְבֻלָּא, (to) receive; in *binyan* אִפְעֵל: אֲשִׁלְמָא, (to) complete. When a gerund from one of these *binyanim* functions like a noun in the *construct state*⁴⁸ or when a personal-pronoun suffix is appended to it, the pattern becomes ו־ט־.

Examples

for meeting Moshe (= to meet Moshe)

לְקַדְמוֹת־מֹשֶׁה (ת"א לשמות ד: כז)

to destroy it

לְחַבְלוּתָהּ (ת"א לבראשית יט: יג)

46 For some verbs, a form with the pattern מְלִיכְתָּב is also found in the Talmud.

47 The Yemenite reading tradition of the Babylonian Talmud pronounces the ו־ infix as a diphthong, ו־אֻ, *aw*, for example, קְבוּלִי. Furthermore, it vocalizes the initial root-letter of some of these forms with *sh'va* — indicating that they are from *binyan* קֵל, for example, תְּבוּנִי, *to teach*.

48 See above, p. 43, "The Functions of the Gerund."

4

PARADIGMS FOR ARAMAIC VERBS IN THE BABYLONIAN TALMUD

This chapter presents the conjugations of thirty Aramaic verbs that appear frequently in the Babylonian Talmud.

1. פלג	7. נחת	13. יתב	19. חזי	25. הוי
2. זבן	8. סלק	14. תוב	20. גלי	26. עלל
3. צרך	9. שאל	15. אזל	21. אסי	27. קום
4. עבד	10. ידע	16. אכל	22. תני	28. נוח
5. הדר	11. ילף (אלף)	17. אמר	23. שתי	29. מות
6. נפק	12. נתב/יהב	18. בעי	24. אתי	30. הימן

The first five verbs are called *strong* verbs (שְׁלֵמִים), since all three root-letters are consonants that are retained in all forms of the conjugation. The others are *weak* verbs, since (at least) one of their root-letters is a *weak* consonant that is deleted in some of the verbal forms. Thus, under certain circumstances, the initial root-letter נ is deleted from the roots נפק and נחת, the middle root-letter ל is deleted from סלק, and the middle א from שאל. The initial י is deleted from the roots ילף, ידע and יהב, while the initial א is deleted from the roots אזל and אכל. In the conjugation of the roots אסי, אמר and אתי, both the initial א and the final root-letter are sometimes missing. The verbs numbered 18 through 25 all feature a י as their final root-letter that affects the preceding vowel; in some verbal forms, the י does not appear. The second and third root-letters of עלל are identical, and one ל is often deleted. The middle root-letter of the ("hollow") verbs — קום, נוח and מות — is the vowel-letter ו which is missing in many forms. The verbs numbered 4, 5, 15, 16, 17,

19, 21, 24, 25 and 26 all begin with a guttural consonant that tends to take a *ḥataf-pathaḥ* (ֿ) or a *pathaḥ* (ֿ) vowel for phonetic reasons.

◇ A verbal root generates many verbal forms that vary according to person, number, gender, tense, or *binyan*. We have produced the paradigms that follow, according to the following principles:

1) Not every verbal form that could theoretically be generated from each verbal-root does occur in the Babylonian Talmud. In these tables, we record *only* those forms that actually occur in the text of the Talmud. They are presented in large **boldface** type.

2) When a specific form occurs *only* with a pronoun suffix that expresses a direct object, that form is presented in **boldface** except for that suffix which appears in regular type, as in **חִזִּיתִיהָ**, *I saw it*.

3) A long dash (—) is used to indicate that we have found no form of that verb in the Talmud for that particular combination of *binyan*, tense, person, number, and gender — even though theoretically such a form could occur.

4) Some of the forms in the paradigms are presented in regular type, without vowels, and enclosed within angle parentheses, as in <אֹרְקִינָן>, *we established*. Those forms are found in current printed editions of the Talmud, but they are absent from important Talmudic manuscripts. These grammatical forms, which are inconsistent with the usual patterns, are somewhat difficult to explain.

5) Other forms are printed in **boldface** type, vocalized and enclosed within square brackets, such as [**עָלָא**], *she entered*. These forms appear in manuscripts but not in our printed editions of the Talmud.

6) In some cases when a form sometimes occurs in the Talmud with the vowel-letter ם and sometimes without — or, sometimes with a final ן and sometimes without — we have printed the whole form in **boldface** except for that particular letter, which has been printed in regular type. Two such instances are the first ם in the form **לִיפְּלִיגוּ**, *let them disagree*, and the ן in **יָדְעִיתוּן**, *you know*.

7) We have recorded within braces { } in regular type some of the unique vocalizations that are sometimes found in the Yemenite tradition according to Professor Shelomo Morag's

work, ארמית במסורת תימן: לשון התלמוד הבבלי.¹ Example: {פִּלְגִי}, *I divided*. In some cases, where just one vowel differs, we have recorded in brackets only the part of the form that has the different vowel, as in {פִּלְיִג} *dividing*.

8) The Aramaic root appears at the beginning of each paradigm, and the parenthesis to the right of each root indicates which root-letter is troublesome. Before each of the thirty paradigms, a survey of the verb explains the meaning of its *binyanim* and the outstanding features of its conjugation. It also presents in **boldface** any additional forms from *binyanim* not included in the paradigm.

9) When two translations are presented at the top of a column of verbal forms, a *slash* between them indicates two alternatives, and a *comma* indicates that the first translation refers to the first Aramaic form and the second to the next one. An *ellipsis mark* (...) after a (Hebrew) translation applies it to the other Aramaic forms in the columns as well — albeit with a slight grammatical adjustment. *Parentheses* () indicate that a word or letter applies only sometimes.

◇ The following index shows which Aramaic *binyanim* are presented in the paradigms of the various Talmudic verbs.

קל: All of the trilateral roots except for (14) תוב and (21) אסי

בעי (18), אמר (17), אכל (16), שאל (9), עבד (4), צרך (3), פלג (1): אֲתַפְּעַל, נוח (28), חזי (19)

עלל (26), הוי (25), אסי (21), גלי (20), שאל (9), סלק (8), הדר (5), זבן (2): פִּעַל, קום (27)

קום (27), אסי (21), גלי (20), סלק (8), זבן (2): אֲתַפְּעַל

ילף (11), ידע (10), שאל (9), סלק (8), נחת (7), נפק (6), הדר (5), צרך (3): אֲפַעַל, עלל (26), אתי (24), תני (22), חזי (19), אכל (16), תוב (14), יתב (13), נוח (28), קום (27)

עבד (4): אֲשַׁתְּמַעַל and שְׁמַעַל תוב (14) and יתב (13): אֲתַפְּעַל

These thirty paradigms present every class of verb in Babylonian Aramaic. One of the paradigms will serve as a suitable model for almost any Aramaic verb that confronts the student in the Talmud.

1 See above, p. 15, note 8. We have not indicated the diphthongs of the Yemenites described on p. 46, note 47 — except in the case of their special קל infinitive.

(1) פלג (regular)

The Aramaic root פלג, whose basic meaning is *divide*, parallels the Hebrew root חלק in its various meanings. The common meaning in the Talmud is *disagree* or *argue*, as in the noun פְּלוּגָתָא, *controversy* (= מַחְלֻקָּת in Hebrew). In this sense, it appears frequently in the פְּעֵל (= קל, the simple *binyan*). In the אֶתְפַּעֵל *binyan* (the reflexive/passive of the קל), the ת is almost always missing — an omission that occurs in the אֶתְ- *binyanim* of many verbs.

The verb פלג is occasionally used in other *binyanim* — in the פְּעֵל as in מִפְּלִיג, *distinguishing*; in the אֶפְעֵל: אִיפְּלִיג, *he was extraordinary*, and מִפְּלִיג, *going afar*; and in its reflexive/passive, the אֶתְפַּעֵל: אִיתְפַּלֵּג, *it was distant*. However, these occurrences are not frequent enough to warrant the inclusion of those *binyanim* in this paradigm.

		פְּעֵל (קל)	אֶתְפַּעֵל
		PAST	
		<i>divided/shared</i> חֲלַקְתִּי, חֲלַקְתָּ...	<i>disagreed/were divided</i> נִחְלַקְתִּי, נִחְלַקְתָּ / נִחְלַקְתִּי
I		פִּלְגִּי {פְּלִיגִי}	—
you s.		פִּלְגְּתָּ	—
he/it m.		פִּלְגַּ, פְּלִיג	אִיפְּלִיג
they		פִּלְגּוּ {פְּלִיגּוּ}, פִּלּוּג ² פְּלִיגּוּ	אִיפְּלִיגּוּ, אִיפְּלִיגּוּ אִיפְּלִיגּוּ <אפּלגּי>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

- 2 In the third-person masculine plural of the past and of the future, ו- is occasionally found as an *infix* within the root, instead of as a *suffix* after the root.

פֿעל (קל)	אַתפֿעל
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PARTICIPLE			
	ACTIVE <i>sharing/ dividing</i> חולק, חולקים...	PASSIVE <i>divided/ disagreeing</i> חלוק, חלוקה...	REFLEXIVE/PASSIVE <i>being divided/ disagreeing</i> מחלק / חלוק...
m.s.	פֿליג {פ-}	פֿליג	<מיפליג>
f.s.	—	פֿליגא	—
m. pl.	[פֿלגי] {פ-} <פלגין, פלגו>	פֿליגי {גי-} <פֿליגין>	מיפֿלגי ³ {גי-}
f. pl.	פֿלגאן {פ-}	—	—

PARTICIPLE WITH SUFFIX			
	ACTIVE <i>divide</i> חולק אַני...	PASSIVE <i>disagree</i> חלוק אַני...	REFLEXIVE/PASSIVE <i>disagree</i> חלוקים אָנו...
I	פֿליגנא {פ-}	פֿליגנא	—
you s.	פֿלגת {פֿלגת}	פֿליגת {פֿליגת}	—
we	פֿלגינן {פֿלגינן}	פֿליגינן {פֿליגינן}	מפֿלגינן
you pl.	<פלגיתו>	פֿליגיתו {פֿליגיתו}	מיפֿלגיתו

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3 This form is commonly pronounced מיפֿלגי by Ashkenazic Jews.

פַּעַל (קל)	אַתְּפַעַל
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FUTURE

	<i>will</i> ⁴ <i>disagree/divide</i> אַחֲלֵק...	<i>will</i> ⁴ <i>disagree</i> אַחֲלֵק
I	[אַפְּלֹג] {-וֹג}	<איתפליג>
you s.	תִּפְּלֹג {-וֹג}	—
he/it m.	לִּפְּלֹג {-וֹג}, נִפְּלֹג {-וֹג}	—
she	תִּפְּלֹג {-וֹג}	—
we	נִפְּלֹג, לִּפְּלֹג {-וֹג} <ניפליגן>	—
they	לִּפְּלֹג, לִּפְּלֹגִי {-גִי}, לִּפְּלֹג ⁵ , נִפְּלֹג, נִפְּלֹגִי {-גִי}, נִפְּלֹג ⁵ <לפלוגי>	לִּפְּלֹג, לִּפְּלֹגִי {-גִי}, לִּפְּלֹג ⁵ , נִפְּלֹג, נִפְּלֹגִי {-גִי}, נִפְּלֹג ⁵

IMPERATIVE

	<i>divide!</i> חֲלֹק!	
m.s.	פְּלֹג	—
m.pl.	פְּלֹגוּ <פליגו>	—

GERUND / INFINITIVE

<i>(to) share/divide</i> לְחַלֹּק / חֲלֹק	<i>(to) disagree</i> לְחַלֹּק / חֲלֹק
(לְ)מִפְּלֹג {מִפְּלֹג} <מיפליג, מפליג>	(לְ)אִיפְּלֹגִי <איפליגי>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

4 or: *let him...*

5 The ם is *infix*, as explained on p. 50, note 2.

(2) זבן (initial root-letter sibilant)

The Aramaic root זבן means *buy* in *binyan* קל, *sell* in the פֿעל, and *be sold* in the reflexive/passive of the פֿעל, *binyan* אַתְּפֿעל. In the אַתְּפֿעל, the first root letter ז has changed places with the ת from the prefix אַתְּ-⁶, and the ת has become a ד, producing such forms as אַזְדָּבֵן. The latter change came about through the linguistic process of *assimilation* — whereby the voiced consonant ז caused its neighbor, the unvoiced consonant ת, to become the voiced consonant ד.

	אַתְּפֿעל	פֿעל	פֿעל (קל)
PAST			
	נִמְכַּר, נִמְכְּרָה	מְכַרְתִּי, מְכַרְתָּ... מְכַרְתִּי, מְכַרְתָּ...	בִּנִיתִי, קִנִיתִי... קִנִיתִי, קִנִיתָ...
I	—	זָבִינוּ	זָבִנִי {זָבִנִי}, זָבִנִית <זָבִינִי>
you s.	—	זָבִינְתָּ	זָבִינְתָּ, זָבִינְתָּה
he/it m.	אִזְדָּבֵן <אִיזֹבֵן>	זָבִין	זָבֵן, זָבִין
she/it f.	אִזְדָּבְנָה	זָבְנָה, זָבְנָה, זָבִינָה [זָבִינָה]	—
we	—	—	זָבִנְנוּ {זָבִנְנוּ}
they	—	זָבִינוּ <זָבִינוּ>	זָבִינוּ ⁷

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

6 This phenomenon, called *metathesis*, occurs in the *binyanim* that have an אַתְּ- prefix when the first root letter is either ש, ט, ז, or צ. Examples: אִשְׁתַּמַּשׁ, *he used*; אִשְׁתַּכַּל, *he looked at*. In the אַתְּפֿעל *binyan*, it always occurs. Example: נִשְׁתַּעֲבַד, *they were subjugated*. The same phenomenon occurs in Hebrew in הִשְׁתַּמֵּשׁ, הִשְׁתַּכֵּל and נִשְׁתַּעֲבַד.

7 The ו is *infix*, as explained on p. 50, note 2.

פֻּעַל (קל)	פֻּעַל	אַתְפַּעַל
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	PARTICIPLE				
	ACTIVE <i>buying</i> קונה... ...	PASSIVE <i>bought</i> קנייה... ...	ACTIVE <i>selling</i> מוכר... ...	PASSIVE <i>sold</i> מכורה... ...	REFL./PASS. <i>being sold</i> נמכר... ...
m.s.	זָבִין {י}	—	מִזְבִּין	—	מִיזְדָּבִין <מזדבין>
f.s.	—	זָבִינָא	מִזְבִּנָּא, מִזְבְּנָה	מִזְבִּנָּא	מִיזְדָּבִנָּא, מִיזְבְּנָה
m.pl.	זָבִינִי {בְּנִי}	מִזְבִּינִי {נִי}	מִזְבִּינִי {נִי}	מִזְבִּינִי {נִי}	מִיזְדָּבִינִי {נִי} <מיזדבנו>
f.pl.	—	—	—	—	מִיזְדָּבִינִי

PARTICIPLE WITH SUFFIX			
	ACTIVE <i>buy</i> קונה אני...	ACTIVE <i>sell</i> מוכר אני, מוכר אתה...	REFL./PASS. <i>are sold</i> אתה נמכר...
I	זְבִּינָא {י} <זבנינא>	מִזְבִּינָא, מִזְבִּינָא <מזבנינא>	—
you s.	—	מִזְבִּינָתְ {מִזְבִּינָתְ} <מזבנית>	מִיזְדָּבִינָתְ {בִּנְתְ}
we	זְבִּינִין {זְבִּינִין}	מִזְבִּינִין	מִיזְדָּבִינִין
you pl.	זְבִּינִיתוּ {י}	—	—

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אֲתַפְעֵל	פַּעַל	פַּעַל (קל)
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FUTURE

	<i>will⁸ buy</i> אָקאַנאַ, תַּקְנֶה... אִיזבּוֹן {-בּוֹן}, [אַזבּוֹן]	<i>will⁸ sell</i> תִּמְכֹּר, יִמְכֹּר... תִּזְבֵּן	<i>will⁸ be sold</i> יִמְכָּר, יִמְכְּרוּ נִזְדָּבֵן
I	אִיזבּוֹן {-בּוֹן}, [אַזבּוֹן]	—	—
you s.	תִּזְבֵּן	תִּזְבֵּן	—
he/it m.	לִיזְבֹּן, נִיזְבֵּן, {-בּוֹן}	לִיזְבֹּן, נִיזְבֵּן, נִזְבֵּן <ליזבון, לזבון>	נִזְדָּבֵן
we	נִיזְבֹּן {-בּוֹן}	—	—
you pl.	תִּזְבְּנוּ	—	—
they	לִיזְבְּנוּ, נִזְבְּנוּ, ⁹ [נִזְבְּנוּ, נִזְבְּנִי]	לִיזְבְּנוּ	לִיזְדָּבְנוּ, יִזְדָּבְנוּ

IMPERATIVE

	<i>buy!</i> קְנֶה!, קְנִי!	<i>sell!</i> מְכֹר!, מְכִיר!	<i>sell yourself!</i> הִמְכֹּר!
m.s.	זְבֹן, זְבִין	זְבִין	אִזְדָּבֵן
m.pl.	זְבִינוּ	זְבִינוּ <זבנו>	—

GERUND / INFINITIVE

<i>(to) buy</i> לְקַנּוֹת / קְנָה	<i>(to) sell</i> לְמַכּוֹר / מְכָר	<i>"be sold"</i> הִמְכָּר
(לְ)מִיזְבֵּן {-מִיזְבֵּן}	(לְ)זְבִינוּ	אִיזְדָּבְנוּ

8 or: let him...

9 The ן is *infix*, as explained on p. 50, note 2.

(3) צרך (initial root-letter emphatic sibilant)

The verb צרך expresses *necessity* in both the קל and the אִתְּפַעֵל. In the אִתְּפַעֵל (as in the Hebrew הִתְפַּעֵל), the first root letter צ has changed places with the ת from the prefix אֶת־¹⁰, and the ת has become a ט — producing such forms as אִיצְטְרִיךָ. The latter change came about through the process of *assimilation*, whereby the emphatic consonant צ caused the neighboring consonant ת to become the emphatic consonant ט.¹¹ The אִתְּפַעֵל *binyan* has a causative meaning: *make necessary* or *require*.

פִּעֵל (קל)		אִתְּפַעֵל		אִתְּפַעֵל	
PAST					
		was required נִצְרַכְתִּי / הִצְרַכְתִּי ...		required הִצְרִיךְ ...	
I	—	אִיצְטְרִיכִי	—		
he/it m.	—	אִיצְטְרִיךְ		אִצְרַכֶּיהָ	
it f.	—	אִיצְטְרִיכָא		—	
we	—	—		אִצְרַכֵּנִיהָ	
they	—	אִיצְטְרִיכוּ <אִיצְטְרִיכִי>		אִצְרַכּוּ, ¹² אִצְרַכּוּהָ	

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10 Cf. the survey of the previous verb and note 6 on p. 53.
11 In the traditional pronunciation of some Oriental Jews, especially the Yemenites, צ is still pronounced as an emphatic *s* sound and ט as an emphatic *t* sound.
12 The ם is *infix*ed, as explained on p. 50, note 2.

פֿעַל (קל)	אַתְּפֿעַל	אַפֿעַל
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PARTICIPLE			
	PASSIVE <i>necessary/needed</i> צָרִיכָה, צָרִיכִים	REFLEXIVE / PASSIVE <i>necessary/needed</i> נִצָּרָה...	ACTIVE <i>requiring</i> מִצְרִיחַ...
m.s.	—	מִצְטָרִיחַ <מיצריך>	מִצְרִיחַ
f.s.	צָרִיכָא	מִצְטָרְכָא	—
m.pl.	צָרִיכִי {־י}	מִצְטָרְכִי {־י}	מִצְרִיכִי {־י}

PARTICIPLE WITH SUFFIX			
	PASSIVE <i>need</i> אַנִי צָרִיחַ...	REFLEXIVE / PASSIVE <i>need</i> אַנִי נִצָּרַח	ACTIVE <i>require</i> מִצְרִיחַ אֶתְּהָ...
I	צָרִיכְנָא	מִצְטָרִיכְנָא	—
you s.	צָרִיכְתָּ {צָרִיכְתָּ}	—	מִצְרִיכְתָּ {מִצְרִיכְתָּ}
we	—	—	מִצְרִיכִנָּן
you pl.	צָרִיכִיתוּ {צָרִיכִיתוּ}	—	—

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פָּעַל (קל)	אַתְּפַעֵל	אַפְעֵל
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FUTURE

			let us require נִצְרִיק
we	—	—	נִצְרָכָה <לצרכה, ליצרכה>

IMPERATIVE

			require! הִצְרִק!
m.s.	—	—	[אַצְרָכָה]

INFINITIVE

"be necessary" צָרוּךְ		"require" הִצְרִק
מִיִּצְרָךְ {מִיִּצְרָר}	—	אַצְרֻכִּי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(4) עבד (initial guttural)

The Aramaic verb עבד usually means *do* or *make* in the קל, like עשה in Hebrew — but not like the Hebrew verb עבד, *work* (which is rendered in Aramaic by the verb פלח). The Aramaic *binyan* אֲתַפְּעַל of עבד, like the נִפְעַל of עשה, usually means *become*. The active participle מְעַבֵּד from the rare *binyan* פִּעַל (not presented in the paradigms below), means *compelling* — like the Hebrew פִּעַל participle of עשה, מְעַשֶּׂה.

Some forms of the Aramaic verb עבד, however, do correspond to the Hebrew עבד. The passive participle מְעַבֵּד from *binyan* פִּעַל (not in the paradigm) means *prepared* or *treated* (like the Hebrew מְעַבֵּד). Forms from *binyan* שַׁפְּעַל, such as the participle מְשַׁעֲבֵד, *subjugating*, and from the reflexive/passive *binyan* אֲשַׁתְּפַעֵל, such as the participle מְשַׁתְּעַבֵּד, *subjugated*, mean the same as their Hebrew counterparts from the root עבד. Surprising is the expression אִישְׁתַּעֲבָדוּ בָּהּ, *they subjugated them*, from *binyan* אֲשַׁתְּפַעֵל in the past tense, which seems to have an active meaning (עבודה זרה ב,ב; ח,ב; ט,א).¹³

	פִּעַל (קל)	אֲתַפְּעַל	שַׁפְּעַל	אֲשַׁתְּפַעֵל
PAST (singular)				
	<i>did/made</i> עֲשִׂיתִי...	<i>was done/became</i> נַעֲשָׂה, נַעֲשָׂתָה	<i>subjugated</i> שַׁעֲבַד...	
I	עֲבָדִי {עֲבָדִי} <עבדית>	—	—	—
you s.	עֲבַדְתָּ	—	—	—
he/it m.	עֲבַד, עֲבִיד	אִתְּעַבִּיד	שַׁעֲבִיד	—
she/it f.	עֲבָדָא, עֲבָדָה {עֲבָדָא/ה}	אִתְּעַבִּידָא	—	—

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13 Cf. the uncommon use of the Hebrew *binyan* הִתְפַּעֵל with a transitive meaning (for example, in שמות לג:ו and ויקרא כה:מו).

אֶשְׁתַּעֲבֵד	שִׁעָבַדְתִּי	אֶתְעַבְּדָה	פָּעַל (קל)
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PAST (plural)				
	<i>did/made</i> עָשִׂיתֶם...		<i>subjugated</i> שִׁעָבְדְנוּ	<i>subjugated/ were subjugated</i> שִׁעָבְדוּ / נִשְׁתַּעֲבְדוּ
we	—	—	[שִׁעָבְדִּין]	—
you pl.	עָבַדְתֶּם, עָבַדְתִּי	—	—	—
they	עָבְדוּ, עָבְדוּ ¹⁴	—	—	אִישְׁתַּעֲבָדוּ, אִישְׁתַּעֲבָדוּ ¹⁴ <אִישְׁתַּעֲבָדוּ>

ACTIVE PARTICIPLE				
	<i>doing/making</i> עוֹשֶׂה...		<i>subjugating</i> מִשְׁעַבֵּד...	
m.s.	עֹבֵד {ע-}		מִשְׁעַבֵּד	
f.s.	עֹבֶדָה {ע-}, עֹבֶדָה {ע-}		מִשְׁעַבֶּדָה	
m.pl.	עֹבְדִים {עבְדִּי}, עֹבְדִין		מִשְׁעַבְּדִים {דִּי}	
f.pl.	עֹבְדוֹת {ע-}		—	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

14 The ם is *infix*, as explained on p. 50, note 2.

פֻּעַל (קל)	אֲתַפְּעַל	שִׁפְּעַל	אֲשַׁתְּפַעַל
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REFLEXIVE / PASSIVE PARTICIPLE

	<i>liable/ used to</i> עָשׂוּי...	<i>done/ becoming</i> נֶעֱשֶׂה...	<i>subjugated</i> מִשְׁעֲבָד...	<i>becoming subjugated</i> מִשְׁתַּעֲבָד...
m.s.	עֹבֵד	מִתְעַבֵּד	מִשְׁעֲבָד	מִשְׁתַּעֲבָד
f.s.	עֹבֵדָא	מִתְעַבְדָא	מִשְׁעֲבָדָא	מִשְׁתַּעֲבָדָא
m.pl.	עֹבְדֵי {־י}	מִתְעַבְדִּין	מִשְׁעֲבָדֵי {־י}	מִשְׁתַּעֲבָדֵי {־י}
f.pl.	עֹבְדָן	—	מִשְׁעֲבָדָן	—

PARTICIPLE WITH SUFFIX

	ACTIVE <i>am doing</i> עוֹשֶׂה אָנִי...		REFLEXIVE / PASSIVE <i>become subjugated</i> מִשְׁעֲבָד אָנִי מִשְׁתַּעֲבָד אָנִי	
I	עֹבֵדָא {־ע} <עבדינא>	—	[מִשְׁעֲבָדָא] <שעבדנא>	מִשְׁתַּעֲבָדָא
you s.	עֹבֵדָת {־ת} <עבדת>	—	—	—
we	עֹבְדִין {־נ}	—	—	—
you pl.	עֹבְדִיתוֹן {־נ} <עבדתון>, עֹבְדִיתוֹ	—	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אֶשְׁתַּפֵּעַל	שִׁפְעַל	אֲתַפְעַל	פַּעַל (קל)
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FUTURE

	<i>will</i> ¹⁵ <i>make/do</i> אַעֲשֶׂה	<i>will</i> ¹⁵ <i>become</i> יֵעָשֶׂה / תַּעֲשֶׂה		<i>will</i> ¹⁵ <i>be</i> <i>subjugated</i> יִשְׁתַּעַבַּד
I	אֶעֱבִיד	—	—	—
you m.s.	תֵּעֲבִיד {תַּעֲבִיד}	—	—	—
you f.s.	תַּעֲבִדִי {תַּעֲבִידִי}	—	—	—
he/it. m	לֵיעֲבִיד {לַעֲבִיד}, נִיעֲבִיד {נַעֲבִיד}, יַעֲבִיד {יַעֲבִיד}	לִיתַעֲבִיד, לִיעֲבִיד	—	לִשְׁתַּעֲבִיד
she/it f.	תֵּיַעֲבִיד {תִּיעֲבִיד}	תִּתַּעֲבִיד, תִּיעֲבִיד	—	—
we	נִיעֲבִיד {נַעֲבִיד} <נִיעֲבִיד, נַעֲבִיד>	—	—	—
you pl.	תַּעֲבִדוּ {תַּעֲבִידוּ} <תַּעֲבִידוּ>	—	—	—
they	לִיעֲבִדוּ {לַעֲבִידוּ} <לִיעֲבִידוּ, לַעֲבִידוּ> נִיעֲבִדוּ {נַעֲבִידוּ}	—	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

¹⁵ or: *let him...*

פַּעַל (קל)	אַתְּפַעַל	שִׁפַּעַל	אִשְׁתַּפַּעַל
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IMPERATIVE				
	<i>do!/make!</i> עֲשֵׂה!...			
m.s.	עֲבִיד	—	—	—
f.s.	עֲבִידִי	—	—	—
m.pl.	עֲבִידוּ <עבירי>	—	—	—

GERUND / INFINITIVE			
(to) do/make לַעֲשׂוֹת / עֲשֵׂה		"subjugate" שַׁעְבַּד	"be subjugated" הִשְׁתַּעְבַּד
(לְ)מִיַּעֲבֹד {מַעְבֵּד}	—	שַׁעְבֻּדִי <שיעבודי>	אִשְׁתַּעְבֻּדִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(5) הדר (initial and final guttural)

The Aramaic הדר is the equivalent of the Hebrew verb חזר, *return* — with the Aramaic ה and ד parallel to the Hebrew ח and ז, respectively. The Aramaic verb is used in three *binyanim*: the קל, the פֿעִל, and the אִפְעִל. Like the Hebrew הִפְעִיל, *binyan* אִפְעִל of this verb means *bring back, return* (with a direct object), as opposed to *return* in the sense of *go back* or *come back* in the קל.

The פֿעִל, which is used with the preposition אֶ-, means *seek (after)* or *pursue (zealously)*. In our printed editions of the Talmud — but not in manuscripts — several forms of the past and the imperative of הדר are spelled as if they were from *binyan* פֿעִל, even though they have a causative meaning like אִפְעִל. We have presented them within angle parentheses < > in the פֿעִל column of our paradigm.

	פֿעִל (קל)	פֿעִל	אִפְעִל
PAST (singular)			
	<i>returned/went back</i> חֲזַרְתִּי...	<i>returned/brought back</i> הִחְזִיר	<i>returned/brought back</i> הִחְזִירְתִּי...
I	הִדְרִי {הִדְרִי}	—	אִהְדִּיר {יִדְרִי}
you s.	הִדְרָתְּ	—	אִהְדִּירְתָּ {יִדְרָתְּ}
he/it m.	הִדְרָא ¹⁶ <אִהְדֵּר>	<הִדְרָא>	אִהְדִּיר
she/it f.	הִדְרָהּ, הִדְרָא {הִדְרָה/הִדְרָא}	—	אִהְדִּירָא

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

16 Note: הִדְרָא, ostensibly the third-person masculine singular form of the past tense, is often used before another verb as an adverb. In this usage, הִדְרָא does not necessarily agree in tense, person, and number with the other verb. Example: הִדְרָא פְּלִיגִי (חולין פו, א), *subsequently disagreeing*.

	פָּעַל (קל)	פָּעַל	אַפְעַל
PAST (plural)			
	returned/went back חֻזְרָנוּ...	returned/brought back הִחְזִירוּ	returned/brought back הִחְזִירוּ
we	הִדְרָנוּ {הִדְרָנוּ}	—	—
they m.	הִדְרוּ, הִדְרוּ ¹⁷	<הדרוה>	אֶהֱדִירוּ {יִדְרוּ}, אֶהֱדִירוּ ¹⁷ <אהדרי>
they f.	הִדְרָנָא	—	—

PARTICIPLE			
	ACTIVE returning/ going back חֹזֵר...	PASSIVE surrounded מֻקָּף	ACTIVE pursuing (zealously) מִסְחֹר...
m.s.	הֹדֵר	הִדְרִי	מִהֹדֵר <מיהדר>
f.s.	הֹדְרָא {הֹ-}, הֹדְרָה {הֹ-}	—	מִהֹדְרָא
m.pl.	הֹדְרִי {הֹ-} <הודרין>	—	מִהֹדְרִי {יֹ-}, מִהֹדְרִין, מִהֹדְרוּ
f.pl.	הֹדְרָנָא {הֹ-}	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

17 The ם is infixed, as explained on p. 50, note 2.

אָפֿעל	פֿעל	פֿעל (קל)
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ACTIVE PARTICIPLE WITH SUFFIX

	<i>go back</i> חזר אני...	<i>pursue</i> מחזר אני...	<i>bring back</i> מחזיר אני...
I	הדרנא {ה-}	מהדרנא	מהדרנא
you s.	הדרת {הדרת}	—	מהדרת {דרת}
we	—	מהדרינן	מהדרינן
you pl.	הדרינו {ה-}	—	מהדרינו

FUTURE

	<i>will</i> ¹⁸ <i>go back</i> אחזר...	<i>will</i> ¹⁸ <i>seek/go around</i> יחזר / יקיף	<i>will</i> ¹⁸ <i>bring back</i> אחזיר...
I	איהדר {איהדר}	—	אהדר
you s.	תהדר {תהדר}	—	—
he/it m.	ליהדר {ליהדר}, ניהדר {ניהדר}	ליהדר, נהדר	ליהדר, ליהדר, ניהדר, ניהדר
she/it f.	תיהדר {תיהדר}	—	—
we	ניהדר {ניהדר}	—	—
they	ליהדרו, ניהדרו	—	ניהדרו, ניהדרו, ליהדרו

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

18 or: let him...

	פִּעֵל (קל)	פִּעֵל	אִפְעֵל
IMPERATIVE			
	return!/go back! חֹזֵר!...	return!/bring back! הַחֲזִיר!...	return!/bring back! הַחֲזִיר!...
m.s.	הִדֵּר	<הדר>	אֶהֱדֵר
m.pl.	הִדְרוּ, הִדּוּר ¹⁹	<הדרו>	אֶהֱדְרוּ {יד-}, אֶהֱדוּר ¹⁹ <אהדורו>

GERUND / INFINITIVE		
(to) go back לְחַזֵּר / חֹזֵר	to pursue/seek לְחַזֵּר	to bring back לְהַחֲזִיר
{מִהֲדֵר} (לְ)מִיִּהְדֵּר <מִיִּהְדֵּר>	(לְ)הִדּוּרִי	(לְ)אֶהֱדוּרִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

19 The ם is infixed, as explained on p. 50, note 2.

(6) נפק (initial נ)

The Aramaic root נפק, whose basic meaning is *go out*, is parallel to the Hebrew root יצא in its various meanings. The verb is used in the קל and אפעל *binyanim*. When the first root letter נ has no vowel — in the future and infinitive of the קל and throughout the אפעל — it is usually assimilated to the next consonant. In effect, this means that the נ is deleted and represented by the *dagesh forte* in the פ. Thus אַנְפּוֹק, *I will go out*, becomes אַיפּוֹק, and אַנְפִּיק becomes אַפִּיק in its several meanings.²⁰

פִּעַל (קל)		אִפְעֵל	
PAST			
	<i>went out</i> יִצְאָתִי ...	<i>took out</i> הוֹצֵאָתִי ...	
I	נִפְקִי {נִפְקִי}		אִפְיָקִית
you s.	—		אִפְיָקֶת
he/it m.	נִפְקַ <נִפְיָק>		אִפְיָק
she/it f.	נִפְקָה, נִפְקָא {נִפְקָה/א}, נִפְקַת		אִפְיָקָא, אִפְקָה
they	נִפְקוּ {נִפְקוּ}, נִפּוֹק ²¹		אִפְיָקוּ, אִפְקוּ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

20 See Chapter 6, "Homographs and Homonyms."

21 The ן is *infix*, as explained on p. 50, note 2.

פָּעַל (קל)		אַפְעֵל
ACTIVE PARTICIPLE		
	going out יוֹצֵא ...	taking out מוֹצִיא ...
m.s.	נֹפֵק {נ-}	מֹפִיק
f.s.	נֹפֶקָא {נ-}	מֹפֶקָא, מֹפֶקָה
m.pl.	נֹפְקִי {נפְקִי}, נֹפְקִין	מֹפְקִי {קִי}, מֹפְקִין, מֹפְקוֹ
f.pl.	נֹפְקוֹן {נ-}	—

ACTIVE PARTICIPLE WITH SUFFIX		
	go out יוֹצֵא אֲנִי ...	take out מוֹצִיא אֲנִי ...
I	נֹפִיקָנָא {נ-}	מֹפִיקָנָא
you s.	—	מֹפְקָתָ {מפְקָתָ}
we	נֹפְקִינֵן {נפְקִינֵן}	מֹפְקִינֵן
you pl.	נֹפְקִיתוֹ {נ-}	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֻּעַל (קל)		אַפֻּעַל
FUTURE		
	<i>will</i> ²² go out ...אַצא	<i>will</i> ²² take out ...אוֹצִיא
I	אִיפּוֹק	אִיפִּיק
you s.	<תיפוק>	תִּפִּיק
he/it m.	לִיפּוֹק, נִיפּוֹק, יפּוֹק	יִפִּיק, לִפְקִיָּה, לִפְקָה
she/it f.	תִּיפּוֹק ²³	תִּפִּיק
we	נִיפּוֹק	נִפְקִיָּה
you pl.	—	תִּפִּיקוּ
they	לִיפְקוּ, לִיפְקוֹן, נִיפְקוּ, יפְקוֹן	—

IMPERATIVE		
	<i>go out</i> ...!צא	<i>take out</i> ...!הוצא
m.s.	פּוֹק	אִפִּיק
m.pl.	פּוֹקוּ	אִפִּיקוּ

GERUND / INFINITIVE		
	(to) go out לִצְאת / יֵצֵא	(to) take out לְהוֹצִיא / הוֹצֵא
	{מִיפֵּק} (לְ)מִיפֵּק	(לְ)אַפִּיק

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

²² or: let him...

²³ This form (especially) is popularly pronounced תִּיפּוֹק by Ashkenazi Jews.

(7) נחת (initial נ, second root-letter guttural)

The Aramaic root נחת has the same meaning as the Hebrew verb ירד, *go down*, and it appears in the *binyan* קל and in the causative *binyan* אפעל where it means *bring down*.

אַפֿעל		פֿעל (קל)	
PAST			
brought down/placed הוֹרִיד / הֵנִיחַ...		went down יָרַד...	
אַחִית	נָחַת, נָחִית	he/it m.	
אַחְתָּא	נָחַתְתָּ, [נָחַתָּא] <נחיתא>	she/it f.	
אַחְתִּינָן	—	we	
אַחִיתוּ	נָחַתוּ {נח-}, נָחִיתוּ, נָחוּת ²⁴	they	
PARTICIPLE			
PASSIVE brought down/ placed מוֹרֵד / מָנַח...	ACTIVE bringing down/ placing מוֹרִיד / מְנִיחַ	ACTIVE going down יוֹרֵד...	
מָחַת, מָחִית	מָחִית	נָחִית {נ-}	
מָחְתָּא	—	נָחַתָּא, נָחַתְתָּ	
מָחְתִּי {תִּי}	—	נָחַתִּי {תִּי}, נָחַתִּין <נחיתי>	
מָחְתָּן	—	—	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

24 The ך is infixed, as explained on p. 50, note 2.

אָפּעל	פֿעל (קל)
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ACTIVE PARTICIPLE WITH SUFFIX

	<i>go down</i> יֹרֵד אָנִי...	<i>bring down</i> מוֹרִידִים אָנוּ
I	נָחִיתָנָא {נִ-}	—
you s.	נָחִיתָהּ	—
we	נָחִיתִינוּ {נָחִיתִינוּ}	מִנְחִיתִינוּ

FUTURE

	<i>will²⁵ go down</i> אָרֵד ...	<i>will²⁵ place</i> יָשִׁים
I	אֵיחֹת	—
you s.	תֵּיחֹת	—
he/it m.	לִינְחֹת ²⁶ {לִינְחֹת}, גֵּיחֹת	[נְחֹתָהּ] <נחתיה>
she/it f.	תֵּיחֹת	—
we	<נִיחֹת, יחֹת>	—
you pl.	תֵּיחֹתוּ	—
they	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

25 or: *let him...*
26 In this form, the first root-letter נ remains intact!

פַּעַל (קל)	אַפְעַל
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IMPERATIVE		
	<i>go down!</i> רָדוּ, רְדוּ!	<i>put down!/bring down!</i> הַנְּחוּ!, הוֹרִידוּ!
m.s.	חֹת, נְחִית	אַחִית
m.pl.	חֹתוּ	אַחִיתוּן

GERUND / INFINITIVE		
	<i>to go down</i> לְרֶדַּת	<i>(to) bring down</i> לְהוֹרִיד / הוֹרֵד
	(לְ)מִיחָת <לחות>	(לְ)אַחֲוִיתִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(8) סלק (middle root-letter ל)

The Aramaic root סלק, whose basic meaning is *go up*, is parallel to the Hebrew root עלה in *binyan* קל and *binyan* אפעל. The second root-letter ל is usually *assimilated* to the ס in the future, in the imperative and in the infinitive of *binyan* קל and throughout the entire *binyan* אפעל. In effect, the ל is deleted and represented by a dagesh in the ס, so that אסלק, *I will go up*, becomes איסק,²⁷ and מסליק, *bringing up*, becomes מסיק. Thus the root סלק behaves as if it were נסك.²⁸

In the past of the קל, the vowel *tzere* or *hirik*, followed by a vowel-letter י, is used under the middle root-letter ל (rather than *pathah*), as in סליק, *he went up*. In *binyan* פעל, סלק means *remove*, like סלק in the Hebrew פעל, and in the reflexive of פעל, אתפעל, it denotes *remove oneself* or *depart*.²⁹ In the latter *binyan*, the first root letter ס changes places with the ת from the את- prefix to form איסתלק, *he departed*, like the Hebrew הסתלק.

	אפעל	אתפעל	פעל	פעל (קל)
PAST (singular)				
	brought up העלית...	departed נעלה / נסתלק...	removed סלקת...	went up עלית...
I	—	—	סליקי	סליקי {סלי-, סל-}, {סלקי, סליקי}, סליקית <סליקת>
you s.	אסיקתיה	—	סליקת	סליקת
he/it m.	אסיק	איסתלק <ליק>	סליק	סליק
she/it f.	אסקא	איסתלקא	—	סליקא

27 Compare the Hebrew verbal form (תהלים קלט:ח) אסק.

28 Although it is not at all clear that the root נסك really exists in Aramaic, both Jastrow's *Dictionary* and Kasowski's *Concordance* present forms that are missing the ל as part of a separate verbal entry under נסك.

29 Cf. the Biblical Hebrew נעלה and Rashi's commentary on יז ט במדבר.

אָפֿעל	אַתפֿעל	פֿעל	פֿעל (קל)
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PAST (plural)				
	<i>went up</i> עָלִינוּ...	<i>removed</i> סִלְקֵנוּ...	<i>departed</i> נִסְתַּלְקֵתֶם...	<i>brought up</i> הָעֵלוּ...
we	סִלְקֵינוּ {סל-}	סִילְקֵנָא	—	—
you pl.	—	—	[אַסְתַּלְקִיתוּ] <אסתלקיתו>	—
they	סִלְקוּ, סִלּוֹק ³⁰ <סקו>	סִלְקוּ	אַסְתַּלְקוּ {-לְקוּ} <איסתלקו> איסְתַּלּוֹק ³⁰	אַסִּיקוּ <אסוקינהו>

PARTICIPLE				
	ACTIVE <i>going up</i> עוֹלֶה...	ACTIVE <i>removing</i> מִסְלֵק...	REFLEXIVE <i>departing</i> מִסְתַּלֵּק	ACTIVE <i>bringing up</i> מַעֲלֶה...
m.s.	סֹלֵק {-ס}	מִסְלֵק	מִיסְתַּלֵּק	מַסִּיק
f.s.	סִלְקָא {-ס}	—	—	מַסְקָא
m.pl.	סֹלְקֵי {-סְלֵקֵי}, סִלְקִין <סלקו>	מִסְלְקֵי {-קֵי}	—	מַסְקֵי {-קֵי}, מַסְקוּ
f.pl.	סִלְקוֹן {-ס}	—	—	מַסְקוֹן

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

30 The ו is *infixed*, as explained on p. 50, note 2.

אַפֿעל	אַחפֿעל	פֿעל	פֿעל (קל)
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PARTICIPLE WITH SUFFIX

	ACTIVE <i>go up</i> עולה אני...	ACTIVE <i>remove</i> מסלק אני...	REFLEXIVE <i>depart</i> מסתלק אני...	ACTIVE <i>bring up</i> מעלה אני...
I	סליקנא {ס-}	מסליקנא <מסלקינא>	מסתלקנא	מסיקנא
you s.	סלקת {סלקת}	—	—	—
we	סלקינן {סלקינן}	מסלקינן	—	מסקינן
you pl.	—	מסלקיתו	מסתלקיתו	—

FUTURE (singular)

	<i>will³¹ go up</i> אעלה...	<i>will³¹ remove</i> אסלק...		<i>will³¹ bring up</i> יעלה
I	איסק	איסלקיניה	—	—
he/it m.	ליסק, ניסק, ויסק, ליסלוק {לוק}, ליסליק	לסלקינהו	—	לסקינה, נסקינהו
she/it f.	תיסק <תיסלק>	—	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

31 or: let him...

אָפֿעל	אַתפֿעל	פֿעל	פֿעל (קל)
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FUTURE (plural)				
	<i>will</i> ³² <i>go up</i> נעִלָה, יעִלוּ	<i>will</i> ³² <i>remove</i> יסִלְקוּ	<i>will</i> ³² <i>depart</i> יסִתְּלָקוּ	
we	נִיסֵּק	—	—	—
they	לִיסְקוּ, נִסְקוּ, <ליסלְקוּ>	לִיסְלְקוּ	לִסְתְּלְקוּ	—

IMPERATIVE				
	<i>go up!</i> עֲלֵה!	<i>remove!</i> סִלְקֵ!...	<i>depart!</i> הִסְתְּלֵקֵ!	<i>bring up!</i> הַעֲלֵה!...
m.s.	סֵק <סליק>	סִלִּיק	אִיסְתְּלֵק	אַסִּיק
m.pl.	—	סִלִּיקוּ	—	אַסִּיקוּ

GERUND / INFINITIVE				
	(to) <i>go up</i> לַעֲלוֹת / עֲלֵה	(to) <i>remove</i> (ל)סִלְק	(to) <i>depart</i> (ל)הִסְתְּלֵק	(to) <i>bring up</i> לְהַעֲלוֹת / הַעֲלֵה
	לְמִיסֵּק, (ל)מִיסְלֵק {מִיסְלֵק}	(ל)סִלְוִיקִי	(ל)אִיסְתְּלוֹקִי	(ל)אַסוֹקִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

32 or: *let us, let them.*

(9) שאל (middle root-letter א)

This root means *ask* or *borrow* in *binyan* קל and *binyan* פֿעל. In *binyan* אַתְּפַעֵל, it means *let oneself be questioned*, i.e., before a *hakham* in order to be absolved from a vow. In *binyan* אַפְעֵל, the meaning is causative, *lend* (= *cause to borrow*), like the Hebrew הִפְעִיל. The second root-letter א complicates the conjugation: It is represented by the diphthong יַ- in some of the forms of *binyan* קל and *binyan* פֿעל, and it is omitted throughout *binyan* אַתְּפַעֵל. The אַפְעֵל features the pattern אושיל, in the manner of hollow verbs like קום (e.g., אוקים) and verbs with initial י like ידע (e.g., אוֹדַע).

פֿעֵל (קל)	אַתְּפַעֵל	פֿעֵל	אַפְעֵל
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PAST				
	<i>asked/ borrowed</i> שָׁאַלְתִּי...	<i>submitted to questioning</i> נִשְׁאַלְתִּי, נִשְׁאַל	<i>asked/ borrowed</i> שָׁאַל, שָׁאַלוּ	<i>lent</i> הִשְׁאִיל
I	שָׁאַלְתִּי, שָׁאַלְתִּי, <שָׁאַלְתִּי>	אִתְּשָׁלִי {אִתְּשָׁלִי}	—	—
he/it m.	שָׁאַל	אִתְּשָׁל {תְּ-}	שָׁוִיל <שָׁוִיל>	אוֹשֵׁל
we	שָׁאַלְנָא	—	—	—
you pl.	שָׁאַלְתֶּן	—	—	—
they	שָׁאוּל, שָׁאוּל ³³	—	שָׁוִילוּ	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

33 The ם is *infix*, as explained on p. 50, note 2.

אָפֿעל	פֿעל	אַתפֿעל	פֿעל (קל)
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PARTICIPLE				
ACTIVE <i>asking/ borrowing</i> שׁוֹאֵל...	PASSIVE <i>borrowed</i> שָׂאוּל...	REFLEXIVE <i>submitting to questioning</i> נִשְׁאָל, נִשְׁאָלִים	ACTIVE <i>asking/ borrowing</i> שׁוֹאֵל, שׁוֹאֲלִים	ACTIVE <i>lending</i> מִשְׁאִיל...
שׁוֹאֵל {ש-}, שׁוּיֵל {ש-}	שָׂאוּל	מִתְשׁוֹל {ת-}	מִשְׁאֵל, מְשׁוּיֵל	מוֹשִׁיל <מִשׁוֹל>
שׁוּיֵלָה [שׁוֹאֵלָה]		—	—	[מִשׁוּיֵלָה]
שׁוּיֵלִי {-לי}, שְׂאֵלִי {-לי}	—	מִתְשַׁלֵּין {ת-}	מְשׁוּיֵלִי {-לי}	מוֹשְׁלִי {-לי}, מִשְׂאֵלִי {-לי}

ACTIVE PARTICIPLE WITH SUFFIX			
	<i>ask/borrow</i> שואל אָנִי, שואלים אָנוּ		<i>ask</i> שואל אָנִי
I	שאילנא {ש-}		משׁוּיֹלנא
we	שׁוּיֹלִינֵן {ש-}		—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אָפֿעל	פֿעל	אַתּפֿעל	פֿעל (קל)
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FUTURE

	<i>will³⁴ borrow/ will ask</i> יִשְׁאַל, יִשְׁאַלוּ	<i>will³⁴ submit to questioning</i> אִשְׁאַל, יִשְׁאַל	<i>will³⁴ ask</i> אִשְׁאַל...	
I	—	{תִּתֵּן}	אִשְׁאַלְיָהּ	—
you s.	—	—	תִּשְׁאַלְיָהּ	—
he/it m.	לִשְׁאוֹל	נִתְּשָׁל {תִּתֵּן}	לִיִּשְׁאַלְיָהּ, נִשְׁאַלְיָהּ	—
we	—	—	נִשְׁאַלְיָהּ, לִשְׁאַלְיָהּ	—
they	לִשְׁאַלוּ	—	לִיִּשְׁאוּ	—

IMPERATIVE

	<i>ask!/ borrow!</i> שְׁאַל!...	<i>submit to questioning!</i> הִשְׁאַל!	<i>ask!</i> שְׁאַל!...	<i>lend!</i> הִשְׁאַל!
m.s.	שְׁאוֹל, שְׁאַל	אִתְּשָׁל {תִּתֵּן}	שְׁאַלְיָהּ	אוֹשֵׁלְךָ
f.s.	שְׁאַלְיָהּ	—	—	—
m.pl.	שְׁאוּלוֹ	—	שְׁאוּלוֹהָ	—

GERUND / INFINITIVE

<i>(to) ask/ to borrow</i> לִשְׁאוֹל / שְׁאוֹל	<i>to submit to questioning</i> לְהִשְׁאַל	<i>(to) ask</i> לִשְׁאוֹל / שְׁאוֹל	<i>to lend</i> לְהִשְׁאַל
{לְ}מִיִּשְׁאַל {אֶל}	{לְ}אִתְּשָׁל {תִּתֵּן}	{לְ}שְׁאוּלִי	{לְ}אוֹשֵׁלִי

34 or: let him...

(10) ידע (initial י and final guttural)

The קל of the Aramaic verb ידע means *know* (or *learn*) as in Hebrew. In the אִתְּפַעֵל, only two forms occur: the past אִתְּיָדַע, *it was known*, and the participle מִתְּיָדַע, *it is known*, which have not been included in the paradigm. The causative *binyan*, אִפְעִיל — or occasionally הִפְעִיל, with a ה prefix — means *make known* or *inform*. Its first root-letter י becomes ו (e.g., מוֹדַע, *informing*), as in the Hebrew הִפְעִיל.

פִּעֵל (קל)	אִפְעִיל / הִפְעִיל
-------------	---------------------

PAST		
	<i>knew</i> יִדְעָתִי ...	<i>made known, informed</i> הוֹדִיעָתִי ...
I	יִדְעִי {יִדְעִי}	הוֹדִיעָתִינָהוּ
you s.	יִדְעָתָ	אוֹדִיעָתָן
he/it m.	יִדְעָ	אוֹדִיעָהּ
she/it f.	יִדְעָהּ, יִדְעָא {יִדְעָה/א}	—
they	—	אוֹדִיעוּהוּ

PARTICIPLE			
	ACTIVE <i>knowing</i> יִדְעָ ...	PASSIVE <i>known</i> יְדוּעָ ...	ACTIVE <i>informing</i> מוֹדִיעָ ...
m.s.	יִדְעָ	יְדוּעָ {יִדְעָ}	מוֹדִיעָ
f.s.	יִדְעָהּ, יִדְעָא	יְדוּעָא	—
m.pl.	יִדְעִי {-עִי}, יִדְעִין	יְדוּעִי {-עִי}	מוֹדִיעִי {-עִי}, מוֹדִיעוּ, מְהוֹדִיעִין

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אִפְעַל	פֻּעַל (קל)
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ACTIVE PARTICIPLE WITH SUFFIX		
	<i>know</i> יֹדֵעַ אָנִי...	<i>inform</i> מוֹדִיעַ אָנִי...
I	יֹדַעְנָא {י-} <ידעינא>	מוֹדַעְנָא
you s.	יֹדַעְתָּ {יֹדַעְתָּ}	—
we	יֹדַעְיָנָא {יֹדַעְיָנָא}	מוֹדַעְיָנָא
you pl.	יֹדַעְתּוּן {י-}	—

FUTURE		
	<i>will</i> ³⁵ <i>know</i> יִדַּע	<i>will</i> ³⁵ <i>inform</i> יִוֹדַע
he/it m.	יִדַּע, יִדַּעְתָּ {גם: יִדַּע}	יִוֹדַעְיָה
we	יִדַּע	—
they	יִדַּעוּ, <לידעי> [יִדַּעוּ]	—

GERUND / INFINITIVE		
	(to) <i>know</i> לְדַעַת, יֹדַע	(to) <i>inform</i> לְהוֹדִיעַ / הוֹדַע
	(לְ) מִידַּע {מִידַּע, וגם: מִידַּע}	(לְ) אִוֹדַעְיָא

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

35 or: *let him...*

(11) ילף (initial root-letter י)

The Aramaic root ילף (like אלף in Hebrew, which is used less frequently) means *learn* in *binyan* קל and *teach* in the causative *binyan* אפעל. In the קל the initial root-letter י is retained — with the prefix in the future and infinitive vocalized with *tzére*, rather than the usual *hirik*. In the אפעל, however, the י does not appear and the prefix is vocalized with *pathah*, as in אַלפּוּיָהּ, *they taught her*.

פֿעֵל (קל)	אַפֿעֵל
------------	---------

PAST		
	learned לְמַדְתִּי	taught לְמַדּוּ
I	יְלִיפִית > יְלִיפִת <	—
they	—	אַלְפּוּיָהּ

PARTICIPLE			
	ACTIVE learning/deriving לֹמֵד ...	ACTIVE teaching מְלַמֵּד ...	PASSIVE accustomed to מְלַמֵּד/ת/וּגִילָה ...
m.s.	יְלִיף {-י}	<מלפא>	—
f.s.	יְלִפָּא	—	[מְלִפָּא] ³⁶
m.pl.	יְלִפּוּ {-פּי}	[מְלִפּוּ] ³⁶	<מלפּי>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

36 According to Y.N. Epstein (op. cit. p. 69), these two forms are contractions of מְלַמֵּד and מְלִפָּא, respectively — participles in *binyan* פֿעֵל from the root אלף.

פֿעַל (קל)	אַפֿעַל
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ACTIVE PARTICIPLE WITH SUFFIX

	<i>learn/derive</i> לומד אָני...	
I	וּלְיִפְנָא {נ-} <ילפינא>	—
you s.	וּלְפַתְּ {לפַתְּ}	—
we	וּלְפִינָן {לפִינָן}	—

FUTURE

	<i>will³⁷ learn/derive</i> יִלְמַד...	
he/it m.	יִלְחֵף, יִלְחִיף, יִלְחֵף	—
she/it f.	תִּילְחֵף, תִּילְחִיף	—
we	יִלְחֵף, יִלְחֵף	—
they m.	יִלְחֹפוּ, יִלְחִפוּ <לילפי>	—
they f.	יִלְחֹפְןָ	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

37 or: let him...

פִּעֵל (קל)	אִפְעֵל
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IMPERATIVE

		<i>teach!</i> לְמַדּוּ!
m.pl.	—	אֲלֹפִיָּהּ

GERUND / INFINITIVE

<i>(to) learn</i> לְלַמֹּד / לָמוּד	<i>to teach</i> לְלַמֵּד
{מִילָף} (לְ)מִילָף	לְאַלּוֹפִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(12) יִהְיֶה/נתב (weak initial root-letter)

The Aramaic root יִהְיֶה means *give*, like the Hebrew root נתן (which occurs rarely in Babylonian Aramaic). The verb יִהְיֶה is found almost exclusively in *binyan קל* (except for a few forms in the *אַתְפָּעֵל*, meaning *it was given*: the masculine form *אִיתְיִהֵיב* and two feminine forms, *אִיתְיִהֵיבָת* and *אִיתְיִהֵיבַת*, which are not listed in the table below). The conjugation of the future tense (and usually of the infinitive) is extraordinary: the Talmud uses forms such as *לִיתִיב*, *let him give*, which are derived from the root נתב (or perhaps יתב), rather than from the root יִהְיֶה as one would have expected.³⁸

פֻּעַל (קל)	
PAST	
gave נָתַתִּי...	
I	יִהְיֶה {יִהְיֶה} <יִהְיֶה>, יִהְיֶה
you m.	יִהְיֶה <יִהְיֶה>
you f.	יִהְיֶה {יִהְיֶה} <יִהְיֶה>
he/it m.	יִהְיֶה, יִהְיֶה, יִהְיֶה
she/it f.	יִהְיֶה {יִהְיֶה} <יִהְיֶה>, יִהְיֶה
we	יִהְיֶה, יִהְיֶה
they	יִהְיֶה, יִהְיֶה <יִהְיֶה>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

38 The root נתב is apparently a combination of two roots (נתן + יִהְיֶה). Compare Syriac, where יִהְיֶה is replaced by נתל (= נתן + ל) in the future (Morag, op. cit., p. 201, note 15). Targum Onkelos, however, uses forms from the root נתן in the future and in the infinitive, as we have recorded in Chapter 5, p. 189.

פֻּעַל (קל)

PARTICIPLE		
	ACTIVE <i>giving</i> נוֹתֵן...	PASSIVE <i>given</i> נְתוּנָה
m.s.	יִהַיֵּב {-נ-}	—
f.s.	יִהַבָּא {-ה-}, יִהַבָּה {-ה-}	יִהַיְבָה, יִהַיְבָא
m.pl.	יִהַבִּי {-הִבִּי} <יהבו>	—

ACTIVE PARTICIPLE WITH SUFFIX	
	<i>give</i> נוֹתֵן אֲנִי...
I	יִהַיְבֵנָא {-י} <יהבינא>
you s.	יִהַבְתָּ {יִהַבְתָּ}
we	יִהַבִּינָן {יִהַבִּינָן} <יהבינן>
you pl.	יִהַבִּיתוּ {יִהַבִּיתוּ}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פַּעַל (קל)

FUTURE

will³⁹ give

אתן...

I	אֵיתִיב {אֵיתִיב}
you s.	תֵּיתִיב {תֵּיתִיב}
he/it m.	יֵיתִיב {לִיתִיב}, נִיתִיב {נִיתִיב}
we	נִיתִיב {נִיתִיב} <נִיתִיב, נִיתִיב>, לִיתִיבִּיה {לִיתִיבִּיה}
they	נִיתִיבו {נִיתִיבו}, לִיתִיבו {לִיתִיבו}, [לִיתִיבוּן]

IMPERATIVE

give!

תן!...

m.s.	הַב <יִהְיֶה>, <יִהְיֶה>
f.s.	הִבִּי
m.pl.	הִבו <יִהְיוּ>

GERUND / INFINITIVE

(to) give

לִתֵּן / לִתֵּת

{לִמְיֵהַב} מִיֵּהַב, לִמְיֵהַב {לִמְיֵהַב}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

³⁹ or: let him... Note: These future forms are *homonyms* of the parallel forms of the next verb, יתב.

(13) יתב (initial root-letter י)

The Aramaic root יתב, *sit*, is equivalent to the Hebrew verb ישב because of the correspondence (“the consonantal shift”) between the Hebrew ש and the Aramaic ת. The paradigms below present the two *binyanim* whose conjugation is relatively complete, i.e., the קל and אפעל. In the past tense of the קל, some of the forms (e.g., יתיב) follow the פעיל pattern, like סליק and שאיל in verbs 8 and 9 above. In a few forms a prosthetic א occurs (e.g., in איתיב, *he sat*). In the causative *binyan*, the אפעל, the vowel letter ו appears after the preformative, instead of the initial root letter י (e.g., אותיב, *he seated*) as in the Hebrew הפעיל (e.g., הושיב). The same phenomenon occurs in forms from *binyan* אתפעל, such as איתותב.

One form occurs from *binyan* פעל: the infinitive ליתובי, *to set at ease*, and several from *binyan* אתפעל: for example, the passive participle מיתבא, *set at ease*.

	פעל (קל)	אפעל	אתפעל
	PAST		
	<i>sat</i> ישבתי...	<i>set/placed</i> הושבתי...	<i>was established/settled</i> נקבע / נתישב
I	יתיבי {יתבי}	אותיבי	—
you s.	יתבת, [יתיבת] <איתיבת, אותיבת>	—	—
he/it m.	יתיב, איתיב <איתוב>	אותיב	איתותב
she/it f.	יתבה {יתבה}	—	—
we	—	אותבניה	—
they	יתיבו <יתבו>, איתיבו <אותבי>	אותיבו	—

Code: — = form not found in Talmud [Yemenite vocalization] <problematic> [manuscript]

פֻּעַל (קל)	אַפְעֵל	אַתְפַּעֵל
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PARTICIPLE

	ACTIVE <i>sitting</i> יֹשֵׁב...	PASSIVE <i>seated</i> יָשׁוּב / מְנַח... מְנַחַת	ACTIVE <i>placing</i> מוֹשִׁיב / מְנִיחַ...	PASSIVE <i>placed</i> מְנַחַת	PASSIVE <i>is settled</i> מְתִישֵׁב
m.s.	יָתִיב {-י}	יָתִיב	מוֹתִיב, מִיתִיב {מִיתִיב}	—	מִיתוֹתֵב
f.s.	יָתִבָּה, יָתִבָּא	[יָתִיבָּא]	—	מוֹתִבָּא	—
m.pl.	יָתִבִּי {-בי} <יתבו>, יָתִבִּין	יָתִיבִי {-בי}	מוֹתִבִּי {-בי}, מִיתִבִּי {מִיתִבִּי}	—	—
f.pl.	יָתִבִּין	—	—	—	—

ACTIVE PARTICIPLE WITH SUFFIX

	<i>sit</i> יֹשֵׁב אָנִי...	<i>place</i> מוֹשִׁיב / מְנִיחַ אָנִי...	
I	יָתִיבָּנָא {-י}	מוֹתִיבָּנָא <מותבינא>	
you s.	יָתִבְתָּ {יָתִבְתָּ}	מוֹתִבְתָּ	
we	יָתִבִּינָן {יָתִבִּינָן} <יתבינן>	מוֹתִבִּינָן	
you pl.	יָתִבִּיתוּ {יָתִבִּיתוּ}	מוֹתִבִּיתוּ	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פָּעַל (קל)	אַפְעַל	אַתְפַּעַל
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	FUTURE		
	<i>will⁴⁰ sit</i> אֵשֵׁב...	<i>will⁴⁰ seat/place</i> אוֹשִׁיב...	<i>will⁴⁰ be settled</i> תִּתְיָשֵׁב
I	אֵיתִיב {אֵיתִיב}	אוֹתְבִינָךְ	—
you s.	תִּיתִיב {תִּיתִיב}		—
he/it m.	לִיתִיב {לִיתִיב}, יִיתִיב {יִיתִיב}, יִתִּיב, לִיתוּב {לִיתוּב}	לוֹתִיב, נוֹתְבִיָּה	—
she/it f.	תִּיתִיב {תִּיתִיב}	—	[תִּיתוּתִיב]
we	יִיתִיב {יִיתִיב}	—	—
you pl.	תִּיתְבוּ {תִּיתְבוּ}	—	—
they	לִיתְבוּ {לִיתְבוּ}, לִיתְבוּן {לִיתְבוּן}, יִתְבוּן ⁴¹	לוֹתְבוּ	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

40 or: *let him...* Note: The future קל forms are *homonyms* of the parallel forms of the previous verb, יתב / נתב.

41 This form is found in the Talmud only in a quote from Targum Yonathan.

פַּעַל (קל)	אִפְעַל	אִתְפַּעַל
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IMPERATIVE

	<i>sit!</i> שֵׁב!, שְׁבוּ!	<i>seat!, settle!</i> הוֹשֵׁב!, הוֹשִׁיבוּ!	
m.s.	תִּיב <תוב>	אוֹתִיב	—
m.pl.	תִּיבו	אוֹתִיבו	—

GERUND / INFINITIVE

<i>(to) sit</i> לְשִׁבַּת / יָשׁוּב	<i>(to) seat/place</i> לְהוֹשִׁיב / הוֹשֵׁב	
(לְ)מִיתֵב {(לְ)מִיתֵב, מִיתֵב}	(לְ)אוֹתוֹבִי <לאותבי>	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(14) תוב ("hollow" verb)

The Aramaic root תוב, *return*, is the equivalent of the Hebrew root שוב because of the correspondence ("the consonantal shift") between the Hebrew ש and the Aramaic ת. Surprisingly, in *binyan* קל of Babylonian Aramaic, only one verbal form, תבנא, *we returned*, has been clearly documented in the Talmud, in a quotation from *Megillath Ta'anith* — besides the adverbial usage of תו, *further, again*, a contraction of תוב.⁴² In Babylonian Aramaic, the idea of *return*, i.e., *go back*, is expressed by the verb הדר (verb 5 above) in *binyan* קל.

Almost all of the forms of the verb תוב in the Talmud are in the causative אפעל *binyan*, and they bear the meaning *respond* in the sense of *retort* or *object*. As in other hollow verbs in Aramaic (such as קום, verb 17), the vowel letter ו appears after the preformative א, e.g., אותיבו, *they objected*, in the manner of roots with initial י. In fact, a form such as אותיבו is really a homonym, since it could be explained as the אפעל of either יתב, meaning *they seated*, or תוב, meaning *they objected*, depending upon the Talmudic context. Similarly, איתותב, past tense of *binyan* אתפעל, the passive of the אפעל, is a homonym: It could mean either *it was refuted*, from the root תוב, as recorded in this paradigm, or *it was settled or established*, from the root יתב, as recorded in the previous paradigm.⁴³

42 There are a number of occurrences of the form תוב in current editions of the Talmud, but in the Munich manuscript several appear as תיב, *sit*, from the root יתב; one (in עבודה זרה ו, ב) is missing altogether; and the other (in נזיר כ, טע"ב) appears as an adverbial תו.

43 See Chapter 6, "Homographs and Homonyms."

אָפּעל	אַתפּעל
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PAST

	<i>objected/refuted</i> השבתני (= הקשיתי)...	<i>was refuted, were refuted</i> הושב (= הקשה), הושבו
I	אוֹתִיבְנָא	—
you s.	[אוֹתִיבְתָן] <אוֹתִיבְתָן>	—
he/it m.	אִיתִיבִּיהַ {אִי-}, אוֹתִיבִּיהַ	אִיתוֹתֵב
we	אוֹתִיבִּינְהַ	—
they	אוֹתִיבּוּ	אִיתוֹתֵבּוּ

ACTIVE PARTICIPLE

	<i>objecting/refuting</i> משיב (= מקשה)...	
m.s.	מִתִּיב {מִי-}, מוֹתִיב	
m.pl.	מִיתִיבִי {מִיתִיבִי}	

ACTIVE PARTICIPLE WITH SUFFIX

	<i>object/refute</i> משיב (= מקשה) אָנִי...	
I	[מוֹתִיבְנָא] <מוֹתִיבְנָא>	
you s.	מוֹתִיבְתָּ {מוֹתִיבְתָּ}	
we	מוֹתִיבְנִין	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אָפֿעל

FUTURE

*will*⁴⁴ *object/refute*

תָּשִׁיב (= תִּקְשֶׁה)...

you s.	תוֹתִיבָּהּ
he/it m.	לוֹתִיב <ליתוב>
we	נָתִיב
you pl.	תוֹתִיבוּ

IMPERATIVE

object!

הָשִׁב! (= הִקְשֶׁה!)

m.s.	אוֹתִיב
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GERUND / INFINITIVE

to object/refute

לְהָשִׁיב (= לְהִקְשׁוֹת)

לְאוֹתִיבָּהּ <לאותביה>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

44 or: *let him...*

(15) אָזל (initial root-letter א)

The verb אָזל means *go* in a variety of senses, much like הלך in Hebrew. It appears only in *binyan* קל. In its conjugation, the initial א is deleted in the future tense, in the infinitive and usually in the imperative.

פֿעִל (קל)

PAST

went

הִלְכְּתִי...

I	אָזַלְתִּי {אָזַלְתִּי}
you s.	אָזַלְתָּ
he/it m.	אָזַל, אָזַל, [אָזַל]
she/it f.	אָזַלְתָּ {אָזַלְתָּ}, אָזַלְתָּ {אָזַלְתָּ}, אָזַלְתָּ
they	אָזַלוּ {אָזַלוּ}, אָזַלוּ ⁴⁵

ACTIVE PARTICIPLE

going

הוֹלֵךְ...

m.s.	אָזַלְתִּי {אָזַלְתִּי}
f.s.	אָזַלְתָּ, אָזַלְתָּ {אָזַלְתָּ}
m.pl.	אָזַלְתִּי {אָזַלְתִּי}, אָזַלְתִּי
f.pl.	אָזַלְתִּי {אָזַלְתִּי}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

45 The ׀ is *infix*, as explained on p. 50, note 2.

פֿעל (קל)

ACTIVE PARTICIPLE WITH SUFFIX

go

הוֹלֵךְ אָנִי...

I	אָזלֵנאַ {א-} <אזלינאַ>
you s.	אָזלֵת {אזלת}
we	אָזלֵינן {אזלינן}
you pl.	אָזלֵיתוּ {א-}

FUTURE

will⁴⁶ go

אָלֶךְ...

I	אָזיל {אזיל}
you m.s.	תִּזְזִיל {אזיל} <תזזול>
you f.s.	תִּזְזִלִי
he/it m.	לִזְזִיל {אזיל} <ליזזול>, יִזְזִיל {אזיל}, נִזְזִיל {אזיל}
she/it f.	תִּזְזִיל {אזיל}
we	נִזְזִיל {אזיל}, לִזְזִיל {אזיל}
you pl.	תִּזְזִלוּ
they	לִזְזִלוּ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

46 or: let him...

פֿעל (קל)

IMPERATIVE
<i>go!</i> גֵּי!...

m.s.	זיל, אַיזיל {אַיזיל}
f.s.	זילי, [אַיזילי]
m.pl.	זילו, אַיזילו, [זול]

GERUND / INFINITIVE
<i>(to) go</i> לֵּכֶת / הָלוֹךְ
(ל)מַיִזֵּל {מַיִזֵּל}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(16) אכל (initial root-letter א)

Like its Hebrew counterpart, the Aramaic verb אכל means *eat*, and it appears in *binyan* קל, in its reflexive/passive *binyan* אתפעל and in the causative *binyan* אפעל. In the אפעל, this verb — like some other Aramaic verbs with initial root letter א — is usually conjugated in the manner of verbs with י as the first root-letter, e.g., אודע from ידע.

אפעל	אתפעל	פעל (קל)
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	PAST		
	ate אכלתי...		fed האכיל
I	אכלית, אכלי {א}	—	—
you	אכלת	—	—
he/it m.	אכל, אכיל	—	אכיליה
she/it f.	אכלה {אכלה}	—	—
we	אכלנא, [אכלן] {אכלן}	—	—
they	אכלו, אכול ⁴⁷	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

⁴⁷ The ׀ is *infix*, as explained on p. 50, note 2.

אָפֿעל	אַתָּפֿעל	פֿעל (קל)
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PARTICIPLE

	ACTIVE <i>eating</i> אוֹכֵל...	PASSIVE <i>eaten</i> אָכּוּל	REFL./PASS. <i>being eaten</i> נֶאֱכָל...	
m.s.	אָכִיל {א-}	אָכּוּל	מִתְאָכִיל <מתאכל>, מִיתָכּוּל	—
f.s.	אָכֶלָה {א-}	—	מִיתְאָכֶלָה	—
m.pl.	אָכִילִין, אָכֵלִי {-לי}, אָכְלוּ	—	מִיתְאָכִילִי {-לי}, מִיתָכֵלִי {-לי}	—
f.pl.	אָכְלוּ	—	מִיתְאָכְלוּ	—

ACTIVE PARTICIPLE WITH SUFFIX

	<i>eat</i> אוֹכֵל אֲנִי...		<i>feed</i> מֵאֲכִיל אֲנִי...
I	אָכִילָנָא {-א}		מֵאֲכִילָנָא
you s.	אָכֶלְתָּ {אכלת}		—
we	אָכִילִינָא {-א}		[מֵאֲכִילִינָא], מוֹכִילִינָא

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אָפֿעל	אַתּפֿעל	פֿעל (קל)
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FUTURE			
	<i>will⁴⁸ eat</i> אָכּל ...	<i>will⁴⁸ be eaten</i> יֵאָכֵל, תֵּאָכֵל	<i>will⁴⁸ feed</i> יֵאָכֵל, יֵאָכֵל
I	אֶכּוֹל {וֹל}	—	אֶכְלֶיךָ
you s.	תֵּכּוֹל {וֹל}	—	—
he/it m.	יֵכּוֹל {וֹל}, יֵכּוֹל, נֵאָכֵל {וֹל}	לִיתְאָכֵל, נִיתְאָכֵל	לִוְכֵל
she/it f.	תֵּכּוֹל {וֹל}	תִּיתְאָכֵל	—
we	נֵכּוֹל {וֹל}	—	—
you pl.	תֵּכּוֹלוּ <תִּכְלִין>	—	—
they	יֵכּוֹלוּ, לִיכְלוּ	= —	—

IMPERATIVE			
	<i>eat!</i> אָכּל! ...		
m.s.	אֶכּוֹל, אָכּוֹל	—	—
m.pl.	אָכּלוּ {אָכְלוּ}, [אִיכְלוּ]	—	—

GERUND / INFINITIVE			
	<i>(to) eat</i> לֶאָכֵל / אָכּוֹל		<i>to feed</i> לְהֵאָכֵל
	{מִיכֵל} (לְ)מִיכֵל	—	[לְאֹכְלוֹ] <לֹאכְלוּ>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

48 or: let him...

(17) אָמַר (initial א and final guttural)

The root אָמַר, *say* or *state*, in both Aramaic and Hebrew, is the most common verb in the Talmud. It appears in the קָל and in its passive, the Aramaic אֲתַפְּעַל, and the Hebrew נִפְעַל. In the conjugation of the Aramaic verb, the first root-letter א and even the final root-letter ר are sometimes deleted in the future and in the imperative of the קָל.

	פֻּעַל (קָל)	אֲתַפְּעַל
PAST		
	said אָמַרְתִּי...	was said נֶאֱמַר...
I	אָמַרְי {אָמַרִי}, אָמַרְתִּי	—
you s.	אָמַרְתָּ	—
he/it m.	אָמַר	אִיתָמַר, ⁴⁹ אִיתִימָא, ⁵⁰ אִיתִימַר
she/it f.	אָמַרְהָ	אִיתָמְרָה ⁴⁹
we	אָמַרְנָ {אָמַרְנִי}	—
you pl.	אָמַרְתִּינָ	—
they m.	אָמַרְו {אָמַרְוּ}, אָמַרְו ⁵¹	—
they f.	—	אִיתָמַרְנָ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

49 The Yemenite tradition pronounces אִיתָמַר and אִיתָמְרָה as if spelled אִיתָאָמַר and אִיתָאָמְרָה, respectively.

50 This form belongs here according to only one of the explanations presented in the entry אִיתִימָא in *The Practical Talmud Dictionary*.

51 The ו is *infixed*, as explained on p. 50, note 2.

פִּעֵל (קל)	אֲתַפְעֵל
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PARTICIPLE			
	ACTIVE <i>saying</i> אֹמֵר...	PASSIVE <i>said</i> אָמוּר...	REFLEXIVE/PASSIVE <i>being said</i> נֶאֱמַר...
m.s.	אֹמֵר	אָמוּר	מִיתְאֱמָר
f.s.	אֹמֶרֶה	אָמוּרָא	מִיתְאֱמָרָא, מִתְאֱמָרֶה
m.pl.	אֹמְרִי {אֹמְרִי}, אֹמְרִין	—	—
f.pl.	אֹמְרוֹן {-א}	—	—

PARTICIPLE WITH SUFFIX			
	ACTIVE <i>say</i> אֹמֵר אֲנִי...	PASSIVE <i>say</i> אָמוּר אֲנִי	
I	אֹמֵינָא ⁵² {-א}	אָמוּינָא ⁵²	—
you s.	אֹמְרֶת {אֹמְרֶת}	—	—
we	אֹמְרִין {אֹמְרִין}	—	—
you pl.	אֹמְרִיתוֹן {-א}	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

52 It is not certain whether אֹמֵינָא is an *active* participle with a suffix, vocalized אֹמֵינָא – or a *passive* participle (in spite of its active meaning) with a suffix, a contraction of אָמַר + אֲנִי vocalized אֹמֵינָא, as it is commonly pronounced today.

פִּעֵל (קל)		אֶתְפַּעֵל
FUTURE		
will ⁵³ say אמר...		
I	אֵימָא {-מא}, אֵימֵר	—
you s.	תֵּימָא {-מא}, תֵּימָרָא	—
he	לֵימָא {-מא}, נֵימָא {-מא}, יֵימֵר	—
she	תֵּימָא {-מא}	—
we	נֵימָא {-מא}, לֵימָא {-מא}, נֵימָרִינְהוּ, לֵימָרִינְהוּ	—
you pl.	תֵּימָרוּן	—
they	לֵימָרוּ, נֵימָרוּ	—

IMPERATIVE		
say! אמר...!		
m.s.	אֵימָא {-מא}, אֵימֹר, אֵימֵר {-מר}	—
f.s.	אֵימֵרִי	—
m.pl.	אֵימָרוּ	—

GERUND / INFINITIVE		
(to) say לֵמָר / אָמֹר		
(לְ)מֵימֵר {-מֵימֵר}, לְמֵימָרָא		—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

53 or: let him...

(18) בעי (second guttural and final י)

The verb בעי is used in the Talmud with a variety of meanings — including *ask*, *request*, *want*, and *require*. In some forms of its conjugation, the third root-letter י is deleted (e.g., in בָּעֵן, *we asked*). Aside from the קל, this verb is also used in the reflexive/passive אֶתְפַּעַל *binyan*, usually with the ת from the אֶת- prefix deleted. Some forms are often pronounced as if they were from *binyan* אֶתְפַּעַל, for example, אֵיבְעִי for אֵיבְעִי.

	פַּעַל (קל)	אֶתְפַּעַל
	PAST	
	<i>asked/required</i> שָׁאַלְתִּי / הִיטִי צְרִיךְ...	<i>was required/asked</i> הָיָה צְרִיךְ / נִשְׁאַל / נִתְבַּקֵּשׁ...
I	בָּעֵאִי, בָּעֵיִי, בְּעִיתִי	—
you s.	בְּעִית	—
he/it m.	בָּעֵא, בָּעֵי	אֵיבְעִי ⁵⁴
she/it f.	בְּעִיָּא	אֵיבְעִיָּא <איבעאי>
we	בָּעֵן, בְּעִינָן	—
you pl.	בְּעִיתוֹ {בְּעֵי-}	—
they	בָּעוּ ⁵⁵ <בעון>	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

54 This form is popularly pronounced אֵבְעִי, with a *kametz* under the ב.

55 In this table and in the conjugations of the seven final י verbs that follow, we have vocalized the suffix of this form ו, as it is commonly pronounced, even though an ו vocalization is supported by the Targumim and by Biblical Aramaic. The evidence from vocalized Talmudic manuscripts is mixed.

פֻּעַל (קל)	אֶתְפַּעֵל
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PARTICIPLE		
	ACTIVE <i>asking/requiring</i> שׁוֹאֵל / צָרִיךְ ...	REFLEXIVE/PASSIVE <i>required</i> צָרִיךְ ...
m.s.	בָּעִי {-ב-}	מִיבְעִי ⁵⁶ {-עי-}, מִתְבַּעֵי {-עי-}
f.s.	בָּעִיָּא {-ב-}	מִיבְעִיָּא
m.pl.	בָּעוּ {-ב-}, בָּעֵן <בעין, בעיין> [בָּעִינִי]	מִתְבַּעֵי, מִתְבַּעוּ [מִתְבַּעִין]
f.pl.	בָּעִינִין	—

PARTICIPLE WITH SUFFIX		
	ACTIVE <i>ask/require</i> שׁוֹאֵל / צָרִיךְ אֲנִי ...	REFLEXIVE/PASSIVE <i>am required</i> מִתְבַּקֵּשׁ אֲנִי
I	בָּעִינָא {-ב-}	מִתְבַּעִנָּא, מִבְעִינָא
you s.	בָּעִית {-ב-}	—
we	בָּעִינֵן {בָּעִינִן}	—
you pl.	בָּעִיתוּ {בָּעִיתוֹן}, בָּעִיתוֹן {בָּעִיתוֹן}	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

56 This form is popularly pronounced מִיבְעִי, with a *kametz* under the ב.

פֿעל (קל)	אַתְּפֿעַל
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FUTURE		
	<i>will</i> ⁵⁷ ask/require אַשְׁאַל / אֶהְיֶה צָרִיךְ...	<i>will</i> ⁵⁷ be asked/required תִּשְׁאַל / תִּהְיֶה צָרִיכָה
I	אִיבְעִי	—
you s.	תִּיבְעִי	—
he/it m.	לִיבְעִי, נִיבְעִי	—
she/it f.	תִּיבְעִי	תִּיבְעִי ⁵⁸ (תיבעיא)
we	נִיבְעִי, לִיבְעִי	—
they	לִיבְעוּ	—

IMPERATIVE		
	<i>ask!</i> שְׂאַל! / בִּקֵּשׁ!...	
m.s.	בְּעִי	—
m.pl.	בְּעוּ	—

GERUND / INFINITIVE		
	(to) ask/require לְשַׁאֵל / לְבַקֵּשׁ / שְׂאוֹל / צָרוּךְ	"be asked" נִשְׁאַל
	(לְ)מִיבְעִי, (לְ)מִיבְעָא <מיבעיא>	אִיבְעוּי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

57 or: *let him...*

58 This form is popularly pronounced תִּבְעִי, with a *kametz* under the ב.

(19) חזי (initial guttural and final י)

The Aramaic root חזי, whose basic meaning is *see*, is the equivalent of the Hebrew root ראה in its various meanings. Like its Hebrew parallel, the Aramaic verb is used in *binyan* קל, in its reflexive/passive, the אֲתַפְּעַל, where it means *be seen* or *fit*, and in the אֲפַעַל with the causative meaning, *show*. The reflexive/passive of אֲפַעַל, the אֲתַפְּעַל, occurs occasionally in the forms אִיתְחַזִּי, *it was shown*, מִתְחַזִּי, *shown*, and לִיתְחַזִּי, *let it be shown*; but it is not common enough to be included in our paradigm. The third root-letter י of this verb (and the next two verbs) is treated like the י in בעי, the previous verb.

	פַּעַל (קל)	אֲתַפְּעַל	אֲפַעַל
PAST			
	<i>saw</i> רָאִיתִי...	<i>was fit/seen</i> הָיָה רָאִי / נִרְאָה...	<i>showed</i> הִרְאִיתִי...
I	חֲזֵאִי, חֲזִינָא, חֲזִיתִי	—	אַחֲזִיתִי
you s.	חֲזִית	—	—
he/it m.	חֲזָא	אַיְחֲזִי, אִיתְחַזִּי	אַחֲזִי
she/it f.	חֲזֵאִי, חֲזֵת, חֲזִית {חֲזִית}, חֲזִינָא	אַיְחֲזֵאִי, אִיתְחַזֵּאִי	אַחֲזֵאִי
we	חֲזִינָנִי, חֲזִין	—	—
you pl.	חֲזִיתוֹן {-תון}	—	—
they	חֲזוּ	אַיְחֲזוּ	אַחֲזוּ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֻּעַל (קל)	אֲתַפְּעַל
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PARTICIPLE			
	ACTIVE <i>seeing</i> רֹאֶה... חֲזִי {ח-}	PASSIVE <i>fit</i> רְאוּי... חֲזִי {חזי}	REFLEXIVE/PASSIVE <i>seem(s)/becoming fit</i> נִרְאֶה / רְאוּי... מִיֶּחֱזִי {זי}, מִיֶּתְחֲזִי, מִתְחַזֵּא
m.s.			
f.s.			
m.pl.			
f.pl.			

פֻּעַל (קל)	אֲפַעֵל
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PARTICIPLE WITH SUFFIX			
	ACTIVE <i>see</i> רֹאֶה אֲנִי...	PASSIVE <i>am fit, are fit</i> רְאוּי אֲנִי, רְאוּי אַתָּה	ACTIVE <i>show</i> מִרְאֶה אֲנִי / מִרְאֶה אַתָּה
I			
you s.			
we			
you pl.			

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אֶפְעֵל	אֶתְפַּעֵל	פַּעַל (קל)
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FUTURE

	<i>will⁵⁹ see</i> אֶרְאֶה...	<i>will⁵⁹ be seen</i> יֵרָאֶה...	<i>will⁵⁹ show</i> תֵּרָאֶה...
I	אֶיִּחְזִי {אִיחְזִי}	—	—
you s.	תֵּיִחְזִי {תִּיחְזִי}	—	תִּחְזִי
he/it m.	לִיִּחְזִי {לִיחְזִי}	לִיִּתְחַזִּי	נִיחְזִי
we	נִיִּחְזִי {נִיחְזִי}, לִיִּחְזִי {לִיחְזִי}	—	—
you pl.	תִּתְחַזִּי {תִּחְזִי}	תִּתְחַזִּי	—
they	לִיִּחְזִי {לִיחְזִי}	—	—

IMPERATIVE

	<i>see!</i> רְאֵה!...	<i>appear!</i> הֵרָאֵה!	<i>show!</i> הִרְאֵה!
m.s.	חֲזִי	אִתְחַזִּי	—
f.s.	חֲזִי (חֲזֹאִי)	—	אֲחִזִּי
m.pl.	חֲזִי	—	—

GERUND / INFINITIVE

<i>(to) see</i> לִרְאוֹת / רְאוּ	<i>(to) be seen</i> לְהִרְאוֹת / הִרְאֵה	
(לְ)מִיִּחְזִי, מִיִּחְזָא {מִיחֲ-} <מִיחֲזִיא>	(לְ)אִתְחַזִּי	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

59 or: let him...

(י גלי (final root-letter (20)

The Aramaic root גלי (like its Hebrew parallel גלה) is used in two totally different senses: (1) *exile* and (2) *reveal*. In *binyan* קל, the verb means *go into exile*, but in the causative *binyan* אפעל just two forms occur — the past tense אגלי, *he exiled* (= sent into exile) and the infinitive אגלוי, *to exile*. In *binyan* פעל גלי means *he revealed*, and in its reflexive/passive, אתפלגלי means *it was revealed*. As in Hebrew, the passive participle of *binyan* קל also has this latter meaning, e.g., גלזא (Heb. גלויה), *revealed*. Like all such verbs in Aramaic, in some of the conjugated forms the third root letter י is deleted.

	פעל (קל)	פעל	אתפעל
	PAST		
	went into exile גליתי...	revealed גלית...	was revealed נתגלה...
I	גלאי	—	—
you s.	—	גלית	—
he/it m.	[גלא] <גלי>	גלי	איגלי
she/it f.	—	גליא <גלייה>	איגלאי, איגלויא
we	גלינן	—	—
you pl.	גליתון	—	—
they m.	גלו	גלו	—
they f.	—	—	[איגלינין] <איגלייא>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֿעֿל (קל)	פֿעֿל	אַתֿפֿעֿל
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PARTICIPLE

	ACTIVE <i>going into exile</i> גולה, גולים	PASSIVE <i>revealed</i> גלויה, גלויים	ACTIVE <i>revealing</i> מגלה...	PASSIVE <i>revealed</i> מגלה...	REFL./PASS. <i>revealed</i> מגלה / מתגלה...
m.s.	גלי {-ג}	—	מגלי	—	מיגלי
f.s.	—	גליא	מגליא	מגליא	מיגליא
m.pl.	גלו {-ג}	גלין ⁶⁰	מגלו	<מגלו>	מיגלו
f.pl.	—	—	—	מגליין	מיגליין

ACTIVE PARTICIPLE WITH SUFFIX

			<i>reveal</i> מגלה אני...	
I	—		מגלינא	
you s.	—		מגלית <מגלת>	
we	—		מגלינן {-לי-}	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

⁶⁰ See Morag, op. cit., p. 262.

פֿעל (קל)	פֿעל	אַתֿפֿעל
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FUTURE			
	<i>will</i> ⁶¹ <i>go into exile</i> אַגָּלָה...	<i>will</i> ⁶¹ <i>reveal</i> אַגְלֶה...	<i>will</i> ⁶¹ <i>be revealed</i> תִּתְגַּלֶּה
I	אֶגְלִי	אֶתְגַּלֶּי	—
you s.	—	תִּגְלִי	—
he	לִיגְלִי	לִגְלִי, נִיגְלִי	—
she/it f.	—	—	תִּיגְלִי
we	נִגְלִי	—	—
you pl.	—	תִּיגְלוּ	—
they	לִיגְלוּ	—	—

IMPERATIVE			
	<i>go into exile!</i> גָּלֵה!	<i>reveal!</i> גְּלֵה!...	
m.s.	גָּלִי	גְּלִי	—
f.s.	—	גְּלִי	—
m.pl.	—	גְּלוּ	—

GERUND / INFINITIVE		
	<i>to reveal</i> לְגַלֵּת / גְּלֵה	<i>to be revealed</i> לְהִתְגַּלֵּת
—	(לְ)גִלּוּי	לְאַיְגֻלּוּי <איגלווי>

61 or: let him...

(21) אָסִי (initial root-letter א and final י)

This Aramaic root, which means *heal* or *cure*, is used in the פֿעַל *binyan* and in its reflexive/passive אַתְּפַעַל. In some of the forms in both *binyanim*, the initial root letter א or the third root letter י is deleted.

פֿעַל		אַתְּפַעַל	
PAST			
	<i>cured</i> רָפֵא	<i>was cured...</i> נִרְפְּאִיתִי...	
I	—	אִיתְסֵאִי	
he/it m.	אָסִי	אִיתְסִי	
she/it f.	—	אִיתְסִיאת, אִתְסִיא	
they	—	אִיתְסוּ	
PARTICIPLE			
	ACTIVE <i>curing</i> מְרַפֵּא	REFLEXIVE/PASSIVE <i>being cured</i> נִרְפָּא	
m.s.	מְסִי	מִיתְסִי	
f.s.	מְסִיא	—	
m.pl.	מָסוּ, מְסִינִן ⁶²	—	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

62 See Morag, op. cit., pp. 259 and 278.

פֿעֵל	אַתֶּפֶעל
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PARTICIPLE WITH SUFFIX

	ACTIVE <i>am curing</i> מְרַפֵּא אָנִי	REFLEXIVE/PASSIVE <i>are being cured</i> נִרְפָּאִים אֲנִי
I	מִסִּינָא	—
we	—	מִתְסִינֵן {סִי-}

FUTURE

		<i>will be cured</i> יִרְפָּא
he/it m.	—	לִתְסִי

GERUND/INFINITIVE

<i>to cure</i> לְרַפֵּא	<i>to be cured</i> לְהִרְפֵּא
אָסִי, לְאַסְאָה, [לְאַסְיָה]	אִיתְסִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(22) תני (final root-letter י)

The Aramaic root תני is usually parallel to the Hebrew verb שנה in its various meanings: *teach, learn, state, and repeat*. The Talmud uses it very commonly in *binyan* קל with reference to statements of *tannaim*. In the אַתְּפַעֵל, only two forms occur in the Talmud: the past אִיתְּנִי, *it was repeated*, and the participle מִיתְּנִי, *it is taught*; hence, we have not included that *binyan* in the paradigm below. We have also omitted the פַּעֵל, since the infinitive תְּנוּנִי, *(to) teach*, is apparently the only form from that *binyan*. According to the Yemenite tradition, moreover, even תְּנוּנִי is not from *binyan* פַּעֵל, but it is an infinitive from the קל, vocalized תְּנוּנִי. The suggestion that in some cases the participle מתני should be vocalized מְתְנִי from the פַּעֵל, rather than מְתְנִי from the אַתְּפַעֵל, is not very convincing.⁶³

In the אַתְּפַעֵל *binyan*, אִתְּנִי is sometimes parallel to the Hebrew הִשָּׁנָה and means *he taught*. In other instances, however, it is parallel to the Hebrew הִתְנָה, meaning *he stipulated*. In both languages, the latter usage is apparently derived from the noun meaning *stipulation*, the Hebrew תְּנָאִי and the Aramaic תְּנָאָה, respectively.

Note: The Yemenite vocalization places a *dagesh* in the ת of almost every form of this verb — even in such forms as לִיתְנִי and מְתְנִי, but we have not recorded such variations in our paradigms.

63 Wilhelm Bacher presented that suggestion in his ערכי מדרש (translated by A.Z. Rabinowitz, Tel Aviv, 5683) pp. 318-319.

פִּעֵל (קל)	אִפְעֵל (1)	אִפְעֵל (2)
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PAST			
	<i>stated/learned/taught</i> שְׁנִיתִי / לְמַדְתִּי / לְמַדְתִּי ...	<i>taught</i> הִשְׁנִיתִי ...	<i>stipulated</i> הִתְנָה, הִתְנוּ
I	תִּנְאִי, תִּנְיִיתָה	אֶתְנִייתָה	—
you s.	תִּנְיִית	—	—
he/it m.	תִּנְאָ, תִּנְאָ ⁶⁴ תִּנְאָנָא {תִּנְאָ-}, תִּנְאָנָא ⁶⁵	אֶתְנִי	אֶתְנִי
she/it f.	תִּנְיִיָּה {תִּנְיִיָּה}	—	—
we	תִּנְנָ, תִּנְיִנָא, תִּנְיִנָן	—	—
you pl.	תִּנְיִיתוּ	—	—
they	תִּנְנוּ {תִּנְנוּ-}, תִּנְנוּ ⁶⁴	אֶתְנִינָה	אֶתְנִינָה

ACTIVE PARTICIPLE			
	<i>stating/learning/teaching</i> שׁוֹנֶה / מְלַמֵּד ...	<i>teaching</i> מְשַׁנֶּה ...	<i>stipulating</i> מִתְנַה ...
m.s.	תִּנְיִ {תִּנְיִ-}, תִּנְאִי {תִּנְאִי-}	מִתְנִי	מִתְנִי
f.s.	תִּנְיִיָּה {תִּנְיִ-}	—	—
m.pl.	תִּנְנוּ {תִּנְנוּ-}	מִתְנִנוּ	מִתְנִנוּ, מִתְנִי {תִּנְיִ-}
f.pl.	—	מִתְנִינָן	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

64 The third-person masculine forms are popularly pronounced תִּנְאָ and תִּנְנוּ, respectively, like the Hebrew שָׁנָה and שָׁנוּ.

65 This is the interpretation according to Rabbenu Hananel in his commentary, e.g., on בבא מציעא ג, א, but not according to Rashi who, in his commentary on the same passage, explains תִּנְאָ as a noun meaning *our tanna*. See תִּנְאָ תִּנְאָ in *The Practical Talmud Dictionary*.

פִּעֵל (קל)	אִפְעֵל (1)	אִפְעֵל (2)
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ACTIVE PARTICIPLE WITH SUFFIX

	<i>state/learn/teach</i> שׁוֹנֶה אֲנִי / מְלַמֵּד אֲנִי...	<i>teach</i> מְשַׁנֶּה אֲנִי...	
I	תְּנִינָא {ת־}	מְתִנִּינָא	—
you s.	—	מְתִנִּית	—
we	—	מְתִנִּינן	—
you pl.	תְּנִיתוּ {ת־}	מְתִנִּיתוּן	—

PASSIVE PARTICIPLE

	<i>stated/taught</i> שְׁנוּיָהּ...		
m.pl.	תְּנִינָא	—	—
f.pl.	<תניין>	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֿעַל (קל)	אַפֿעַל (1)	אַפֿעַל (2)
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FUTURE			
	<i>will</i> ⁶⁶ learn/teach אַשְׁנָה... אֶתְנִי	<i>will</i> ⁶⁶ teach אַשְׁנָה אֶתְנִי	<i>will</i> ⁶⁶ stipulate יִתְּנָה, יִתְּנִי אֶתְנִי
I	אֶתְנִי	אֶתְנִי	אֶתְנִי
you s.	תִּתְּנִי	אֶתְנִי	אֶתְנִי
he/it m.	לִיתְּנִי, נִתְּנִי	אֶתְנִי	לִתְּנִי, נִתְּנִי
we	נִתְּנִי	אֶתְנִי	אֶתְנִי
they	אֶתְנִי	אֶתְנִי	לִיתְּנִי

IMPERATIVE			
	<i>state!/teach!</i> שְׁנֵה! / לְמַד! תְּנִי	<i>teach!</i> הִשְׁנֵה! אֶתְנִי	<i>stipulate!</i> הִתְּנֵה!... אֶתְנִי
you s.	תְּנִי	אֶתְנִי	אֶתְנִי
you pl.	אֶתְנִי	אֶתְנִי	אֶתְנִי

GERUND / INFINITIVE		
<i>(to) learn/state/teach</i> לְשִׁנּוֹת / (לְ)לַמֵּד / שְׁנֵה	<i>enabling to learn</i> הִשְׁנִיחַ	<i>(to) stipulate</i> לְהִתְּנוֹת / הִתְּנֵה
(לְ)מִיתְּנִי, (לְ)מִיתְּנָא, {(לְ)תְּנִי}	אֶתְנִי	אֶתְנִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

66 or: let him...

(23) שתי (initial sibilant and final י)

The Aramaic verb שתי, the equivalent of the Hebrew verb שתה, *drink*, is used only in *binyan* קל, except for one form in *binyan* אתפַעַל, *fit for drinking*. There are two unique elements in its conjugation: (1) In several forms (such as אישְתִּי, *he drank*) a prosthetic א is added, apparently because of the phonetic difficulty presented by the combination of the consonants שת at the beginning of a word. (2) Unlike most Aramaic roots with final י, the form used in the third-person masculine singular of the past tense ends with יַֿ (שְתִי or אִישְתִי), rather than with אַֿ י.

פַעַל (קל)

PAST

drank
שְתִיִּי...

I	שְתִאִי
you s.	שְתִית, אִשְתִיתִיה
he/it m.	אִישְתִי, שְתִי
she/it f.	אִשְתִיא, שְתִאִי
they	שְתוּ

Code: — = form not found in Talmud [Yemenite vocalization] <problematic> [manuscript]

פֻּעַל (קל)	
ACTIVE PARTICIPLE	
<i>drinking</i> שׁוֹתָה... ...	
m.s.	שׁוֹתִי {שתי}
f.s.	שׁוֹתִיא, שׁוֹתִיָּא
m.pl.	שׁוֹתוֹ {שׁ-} <שתי>, שׁוֹתִין {שתינן}

ACTIVE PARTICIPLE WITH SUFFIX	
<i>drink</i> שׁוֹתָה אֲנִי... ...	
I	שׁוֹתִיָּא {שׁ-}
you s.	שׁוֹתִית {שׁ-}
we	שׁוֹתִינוּ {שתינן}

FUTURE	
<i>will⁶⁷ drink</i> אֶשְׁתָּה... ...	
I	אֶשְׁתִּי
you s.	תֶּשְׁתִּי
he/it m.	לִישְׁתִּי, נִישְׁתִּי
she/it f.	תֶּשְׁתִּי
we	נִישְׁתִּי
you pl.	תֶּשְׁתּוּ
they	לִישְׁתּוּ

67 or: let him...

פַּעַל (קל)

IMPERATIVE

drink!

שְׁתֵּה, שְׁתוּ!

you s.

שְׁתֵּה, אִישְׁתִּי <אשתי>

you pl.

שְׁתוּ, אֲשֶׁתוֹ

GERUND / INFINITIVE

(to) drink

לְשִׁתּוֹת / שְׁתֵּה

(ל) מִישְׁתִּי, מִישְׁתָּא <משתה>, מִישְׁתִּיא

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(24) אתי (initial א and final י)

אתי, *come*, is a common Aramaic root that is also found in Biblical Hebrew, as in וְאַתָּה מְרַבֵּבוֹת קֶדֶשׁ (דברים לג:ב). The Aramaic verb is parallel to the Hebrew verb בוא. In the אִיִּיתִי, אִפְעֵל (like הִבִּיא in the Hebrew הִפְעִיל) has a causative sense, *bring*. In certain forms of the conjugation, the first root letter א and the third root letter י are sometimes deleted.

Note: Yemenite vocalization places a *dagesh* in the ת of almost every form of this verb — even in such forms as אִתָּא, but we have ignored that phenomenon in our paradigm.

	פִּעֵל (קל)	אִפְעֵל
	PAST	
	<i>came</i> בָּאתִי...	<i>brought</i> הִבֵּאתִי...
I	אִתָּא, אִתִּיתִי	אִיִּיתִי [אִיִּיתָא] <אתאי>
you s.	אִתִּית	אִיִּיתִית
he/it m.	אִתָּא	אִיִּיתִי
she/it f.	אִתָּא, אִתָּת <אתיא>	אִיִּיתָא, אִיִּיתִי, [אִיִּיתִיָּא], אִיִּיתָא <אתיא, אתאי>
we	אִתָּאן, אִתִּין, אִתִּינָן	אִיִּיתָנָא
you pl.	אִתִּיתוּ	—
they	אִתוּ	אִיִּיתוּ
they f.	אִתִּין, [אִתָּאן] <אתן>	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֻּעַל (קל)	אַפְעַל
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ACTIVE PARTICIPLE		
	<i>coming</i> ...בָּא	<i>bringing</i> ...מְבִיא
m.s.	אַתִּי {א־} <אתא>	מְבִיטִי
f.s.	אַתִּיא {א־}	מְבִיטָא, מְבִיטָא
m.pl.	אַתּוּ {א־}	מְבִיטֵנוּ {תִּי}, מְבִיטֵי {תִּי}
f.pl.	אַתִּינּוּ {א־} <אתאן>	מְבִיטֵנּוּ, מְבִיטֵנּוּ

ACTIVE PARTICIPLE WITH SUFFIX		
	<i>come</i> ...בָּא אֲנִי	<i>bring</i> ...מְבִיא אֲנִי
I	אֲתִיבָא {א־}	מְבִיטִיבָא
you s.	אֲתִיבִית {א־}	מְבִיטִיבִית
we	אֲתִיבִינּוּ {אֲתִיבִינּוּ} <אתיאן>	מְבִיטִיבִינּוּ {תִּי-}

IMPERATIVE		
	<i>come!</i> ...בּוֹא	<i>bring!</i> ...הִבָּא
m.s.	תָּא {תא}	אֲבִיטִי
f.s.	תָּאי {תאי}	אֲבִיטִי
m.pl.	אֲבִיטוּ, תּוּ	אֲבִיטוּ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אָפּעל	פֿעל (קל)
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FUTURE		
	<i>will</i> ⁶⁸ <i>come</i> אָבואַ...	<i>will</i> ⁶⁸ <i>bring</i> אָביאַ...
I	איִתִּי	אַיִתִּי
you s.	תִּיִּתִּי	תְּיִיִּתִּי
he/it m.	יִיתִי, יִיִּתִּי, יִלִּיתִי	לִיִּיתִי, נִיִּיתִי, יִיִּתִּי
she/it f.	תִּיִּתִּי	תְּיִיִּתִּי
we	נִיִּתִּי <נִיתו>	נִיִּיתִי, לִיִּיתִי
you pl.	—	תִּיִּתוּ
they m.	לִיִּיתוּ, נִיִּיתוּ, יִיִּתוּן	לִיִּיתוּ, נִיִּיתוּ
they f.	—	<נִיתן>

GERUND / INFINITIVE	
<i>(to) come</i> (לְ)בוא	<i>(to) bring</i> לְהַבִּיאַ / הָבֵא
(לְ)מִיִּתִּי, לְמִיִּתָּא	(לְ)אַיִתוּיִי {אַ-}, (לְ)אַיִתוּיִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

68 or: *let him...*

(25) הוי (initial guttural and final י)

The Aramaic root *הוי*, *be*, in *binyan* קל, is equivalent to the Hebrew היה. Its forms are presented in the paradigm below. The verb הָוִי, which is apparently the *binyan* פֿעל of this root, is used in the past tense only, meaning *he raised an objection* or *he discussed*. It may have developed from the Biblical Aramaic הָוִי, *he told*.⁶⁹

פֿעל (קל)		פֿעל
PAST		
was... הָיִיתִי...		raised an objection/discussed הִקְשָׁה / דָּן...
I	הָוֵאִי, הָוִיתִי, הָוִינָא	—
you s.	הָוִית (הוּת, הוּת)	—
he/it m.	הָוֵה	הָוִי
she/it f.	הָוֵאִי, הָוִית, הָוִית, הָוִיא {הָוִיא}	—
we	הָוִינָן <הוּא>, הָוִינָא	הָוִינָן
you pl.	הָוִיתוֹן {תוֹן}	—
they m.	הָוִי ⁷⁰	הָוִי
they f.	הָוִינָן {הָוִינָן}, הָוִיא	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

⁶⁹ See Morag, op. cit., p. 267, note 114.

⁷⁰ Among some Yemenites: הָוִי. See Morag, p. 254 and note 22 there.

פֻּעַל (קל)

ACTIVE PARTICIPLE

being

הוֹה...

m.s.	הוּי {ה-}
f.s.	הוּיָא {ה-}
m.pl.	הוּי {ה-}, הוּיִין {הוּן}
f.pl.	הוּיִין {ה-}

ACTIVE PARTICIPLE WITH SUFFIX

I am...

הוֹה אָנִי...

I	הוּיָא {ה-}
you s.	הוּיָת {ה-}
you pl.	הוּיָתוּ {ה-}

FUTURE (singular)

will⁷¹ be

אֶהְיָה...

I	אֶהְיָי {אָהוּי}
you m.s.	תִּהְיָי {תִּיהוּי}
you f.s.	תִּהְיָיִין {תִּיהוּיִין}
he/it m.	יֶהְיֶה {לִיהוּי}, נִהְיָי {נִיהוּי}, יֶהְיֶה {יָהּ}, יֶהְיֶה {יָהּ}, יֶהְיֶה {יָהּ}
she/it f.	תִּהְיָי {תִּיהוּי}

71 or: let him...

פָּעַל (קל)

FUTURE (plural)

will⁷² be

נִהְיָה...

we	[לִיהְוִי] {לִיהְוִי} <לִיהוּ>
you m.pl.	תִּיהְוִי {תִּיהוּ}
you f.pl.	תִּהְוִינַי {תִּהְוִינַי}
they m.	לִיהְוִי {לִיהוּ}, נִיהְוִי {נִיהוּ}, יִהְוִי {יִהוּ}, [יִהְוִי]
they f.	לִיהְוִינַי {לִיהְוִינַי}, יִהְוִינַי {יִהְוִינַי}, [תִּהְוִינַי]

IMPERATIVE

be!

הִיָּה...

m.s.	הִי
f.s.	הִי {הִי}
m.pl.	הִי ⁷³

GERUND / INFINITIVE

(to) be

לִהְיוֹת / הִיָּה

{לִמְהִיָּה} מִיָּהוּ, מִיָּהוּ {מִיָּהוּ}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

72 or: let us...

73 or: הִיָּה, see note 70 above.

(26) עלל ("geminate" root)

The verb **עלל** means *come in* or *enter* in the Aramaic *binyan* **קל**. It should not be confused with the Hebrew verb **עלה**, which means *go up* — a meaning that Aramaic expresses with the verb **סלק**, verb 8. In both the **פַּעַל** and **אַפְעַל** *binyanim*, **עלל** has a causative sense, *bring in*. There is also one instance of *binyan* **אַתְפַּעַל** of this verb found in the Talmud in the phrase: **לֹא מְתַעִיל**, *it cannot be brought in*. In the course of this paradigm, one of the letters **ל** is often deleted — as happens in the paradigms of Hebrew verbs with identical second and third root-letters, like **סבב** and **חנן**.

אָפּגעל	פֿעל	פֿעל (קל)
PAST		
brought in הױבנסטן ...	brought in הױבנסטן ...	entered נכנסתן ...
—	עײליך {ע-}	עליך, עייליך {ע-}, עיילי {ע-}
—	עײלתידי	עײלתי {ע-}
אַעיל	עײל [עליל]	על, על, עיל {עיל}
<אעילא>	עײלא {ע-} <עילה>	עלת (עלתה), עילא {ע-}, [עלא, עלא]
אַעילו	עײלו {ע-}	עלו, עול, ⁷⁴ עילו, ⁷⁴ [עילו]

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

74 The *ɪ* is *infix*ed, as explained on p. 50, note 2.

פַּעַל (קל)	פַּעַל	אַפַּעַל
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ACTIVE PARTICIPLE			
	<i>entering</i> נְכַנֵּס...	<i>bringing in</i> מְכַנִּיס...	
m.s.	עוֹל {ע-}	מְעוֹל	—
f.s.	עוֹלָא	מְעוֹלָא, מְעוֹלָה	—
m.pl.	עוֹלִין, עוֹלִי {עוֹלִי}, עוֹלוּ	מְעוֹלִין, מְעוֹלִי {-לִי}	—
f.pl.	עוֹלִין	—	—

ACTIVE PARTICIPLE WITH SUFFIX			
	<i>enter</i> נְכַנֵּס אֲנִי...	<i>bring in</i> מְכַנִּיס אֲנִי...	
I	עוֹלָנָא {ע-}	מְעוֹלָנָא	—
you s.	עוֹלָת {עוֹלָת}	מְעוֹלָת {מְעוֹלָת}	—
we	עוֹלִינָן {עוֹלִינָן}	מְעוֹלִינָן	—
you pl.	עוֹלִיתוּ {ע-, עוֹלִיתוּ}	—	—

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

אָפּעל	פֿעל	פֿעל (קל)
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FUTURE			
	<i>will⁷⁵ enter</i> אָפּנִס ...	<i>will⁷⁵ bring in</i> אָבִנִס ...	<i>will⁷⁵ bring in</i> תִּבִּנִס ...
I	אָיַעוּל {-עול}	אָעִיילִה	—
you s.	—	תִּעִייל	תִּעִיל
he/it m.	לִיעוּל {-עול}, נִיעוּל {-עול} <ניעל>	נָעִייל, לִיעִייל, לָעִייל	—
she/it f.	תִּיעוּל {-עול}	—	—
they	לִיעִלוּן {ליעלון}, [לִיעִיילוּ, נִיעוּל] ⁷⁶	לִיעִיילוּ {נָעִיילוּ}, <לעִיילי>	—

IMPERATIVE			
	<i>enter!</i> הָבִנִס!, הָבִנִסוּ!	<i>bring in!</i> הָבִנִס!	
m.s.	עוּל {-עול}	עִייל	—
m.pl.	עוּלוּ	—	—

GERUND / INFINITIVE			
	<i>(to) enter</i> (ל)הָבִנִס	<i>(to) bring in</i> לְהָבִנִס / הָבִנִס	<i>(to) bring in</i> (ל)הָבִנִס
	(ל)בִּייעַל	(ל)עִיילִי	אָעִיילִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

⁷⁵ or: let him...

⁷⁶ The ן is *infix*ed, as explained on p. 50, note 2.

(27) קום ("hollow" root)

The Aramaic verb קום in *binyan* קל usually means *stand*, like the Hebrew verb עמד. Occasionally, it has the same meaning as קום in Hebrew, *get up* or *rise*. In *binyan* פֿעֿל קַיִים means *he fulfilled*, and in the *אַתְּפֿעֿל*, its passive, אִיקַיִים means *it was fulfilled* — like the Hebrew קים and נָתַקִים, respectively. In the *אַפֿעֿל*, אִוקִים, means *he established*, like the Hebrew הָעֵמִיד from the Hebrew הִפְעִיל. Its passive אִיתוֹקִים, the *אַתְּפֿעֿל*, appears also in the participle, e.g., מִיתוֹקִים, *established*.

The Aramaic conjugation sometimes deletes the final root-letter ך, as in קַאי. The *binyan* אִפֿעֿל features a ך after its prefix letter (as in אִוקִים and מִוקִים) in the manner of verbs with י as the first root-letter, such as אִודַע from ידַע.⁷⁷

	פֿעֿל (קל)	פֿעֿל	אַתְּפֿעֿל	אַפֿעֿל
PAST				
	<i>stood/rose</i> עִמְדִיתִי / קִמְתִּי...	<i>fulfilled</i> קִימְתִּי...	<i>was fulfilled</i> נִתְקִים	<i>established</i> הָעִמְדִיתִי...
I	[קִמְתִּי]	קִימְתִּי	—	—
you s.	קִמְתָּ	קִימְתָּ	—	אִוקִימְתָּ
he/it m.	קִם	קִיִּים	אִיקַיִים	אִוקִי, אִוקִים
she/it f.	קִמְתְּ, קִמְהָ <קמא>	—	—	—
we	[קִמְנִי, קִמְנָא] <קִמְנִי>	קִימְנִיהִי	—	אִוקִימְנָא <אִוקִימְנִי, אִוקִימְנִי>
you pl.	—	—	—	אִוקִימְתִּין
they m.	קִמוּ, קִום ⁷⁸	—	—	אִוקִימוּ, אִוקִמוּ
they f.	—	—	—	<אִוקִמְן>

⁷⁷ Compare the Hebrew verb זול, which in the sense of *cheapen* is conjugated in the הִפְעִיל: הִזְלִיתִי, etc., like verbs with the initial root-letter ז.

⁷⁸ The ך is *infix*, as explained on p. 50, note 2.

	פֻּעַל (קל)	פִּעֵל	אֶתְפַּעֵל	אִפְעַל	
PARTICIPLE ⁷⁹					
	ACTIVE <i>standing/rising</i> עומד / קם...	ACTIVE <i>fulfilling</i> מְקַיֵּם...	REFL./PASS. <i>fulfilled</i> מְתַקְיֵם...	ACTIVE <i>establishing</i> מַעֲמִיד...	PASSIVE <i>set in place</i> מַעֲמָדִים...
m.s.	קֹאֵם, קֹאִי קֹאִי {קֹאִי}, קֹא {קֹא}, קֹא- ⁸⁰	מְקַיֵּם	מִקְיָם	מוֹקֵם, מוֹקִי	—
f.s.	קֹימָא {קֹימָא}	מְקַיֵּמָא	מְקַיֵּמָא	מוֹקְמָה	—
m.pl.	קֹימִין, קֹימִי קֹימִי {קֹימִי}, קֹימוֹ	מְקַיֵּמִין מְקַיֵּמִי {קֹימִי}	מְקַיֵּמִי מְקַיֵּמִי {קֹימִי}	מוֹקְמִי {מִי}	[מוֹקְמִי]
f.pl.	קֹימִין	—	—	—	<מוֹקְמִין>

ACTIVE PARTICIPLE WITH SUFFIX				
	<i>stand/rise</i> עומד אָני...	<i>fulfill</i> מְקַיֵּם אָני...		<i>establish</i> מַעֲמִיד אָני...
I	קֹימָא {קֹא}	מְקַיֵּמָא		<מוֹקְמִינָא>
you s.	קֹימָת {קֹימָת}	<מְקַיֵּמָת>		מוֹקְמָת, מוֹקְמָת {קֹימָת} <מוֹקְמִית>
we	קֹימִין {קֹימִין}	מְקַיֵּמִין		<קֹימִינָא>
you pl.	קֹימִיתו {קֹא, קֹימִיתו}	מְקַיֵּמִיתו		מוֹקְמִיתו

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79 In addition, there is one common passive participle from *binyan* קל: קום, established.

80 קא or the prefix קֹ is used before other participles for emphasis, as in קא אָמר or קאָמר, he is saying.

אֶפְעֵל	אֶתְפַּעֵל	פַּעֵל	פְּעַל (קל)
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FUTURE				
	<i>will</i> ⁸¹ <i>stand/</i> <i>rise</i> ...אָעמַד / אָקום...	<i>will</i> ⁸¹ <i>fulfill/</i> <i>certify</i> ...יָקִים...	<i>will</i> ⁸¹ <i>be</i> <i>fulfilled</i> ...יִתְקַים...	<i>will</i> ⁸¹ <i>establish</i> ...אֶעֱמִיד...
I	אִיקוּם, אִיקוּ	—	—	אִוקִים <אוקי>
you s.	—	—	—	תִּוקְמָה
he/it m.	יִקוּם, יִקוּ, יָקוּם, יָקוּם	יִקְיִים, לְקִיִּים	יִקְיִים	לִוקִים, לִוקִי, נִוקִים <נוקי>
she/it f.	תִּיקוּם, תִּיקוּ, {תִּיקוּ} ⁸² , תִּקוּם	—	תִּתְקַיִים	—
we	יִקוּם, יָקוּ, יִקוּם, יָקוּ	נִקְיִים {נְקִיִּים}	—	נִוקִים
you pl.	תִּקוּמוּ	—	—	—
they	יִקוּמוּ	לְקִימוּ	—	לִוקְמוּ <לוקמי>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

81 or: *let him...*

82 The Yemenite pronunciation distinguishes between תִּיקוּ, as a technical term that indicates an unresolved controversy, and תִּיקוּ when used in other senses. (Morag, op. cit., p. 213, note 12)

פִּעֵל (קל)	פָּעַל	אַתְּפַעֵל	אַפְעִיל
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IMPERATIVE			
	<i>stand!/rise!</i> עֲמֹד! / קום! ...	<i>fulfill!/certify!</i> קִימוּ!	<i>establish!</i> הַעֲמִד!
m./f.s.	קום	—	אוקי, אוקים
m.pl.	קומו	קיימו	—

GERUND / INFINITIVE			
<i>(to) stand/rise</i> לְעֲמֹד / לָקוּם / קוּם	<i>to fulfill</i> לְקַיֵּם	<i>to be fulfilled</i> לְהִתְקַיֵּם	<i>(to) establish</i> לְהַעֲמִיד / הַעֲמִיד
{מִיָּקָם} (לְ)מִיָּקָם	(לְ)קִיּוּמִי <לקיומא>	[לְאִיקִיּוּמִי] <לאיקיומא>	(לְ)אִוקִיּוּמִי <אוקמי>

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

(28) נוּחַ ("hollow" root with initial נ)

As in its Hebrew counterpart, in the Aramaic verb נוּחַ the initial root-letter נ is retained throughout the conjugation because of its second root-letter ר. The third root-letter ח causes the vowel that precedes it to become *pathah*, as in the participle מְנוּחַ. With regard to meaning, the *binyan* קל of this verb means *rest*. In most instances, the causative אִתְּפַעֵל is parallel to the Hebrew הִפְעִיל, הִנִּיחַ, *he placed*, but elsewhere the Hebrew הִנִּיחַ (with the *tzére* vowel under the ה and no *dagesh* in the נ), *he gave rest*, is more appropriate.

The other *binyan* in which this root appears is presented in the middle column below as the אִתְּפַעֵל, as it is usually pronounced אִתְּנַח — even though sometimes it may be better understood as אִתְּנַח from *binyan* אִתְּפַעֵל, the reflexive/passive of the אִתְּפַעֵל.

	פַּעֵל (קל)	אִתְּפַעֵל	אִתְּפַעֵל
	PAST		
	rested נָח	was placed, was acceptable הִנִּיחַ, הוֹנִיחָהּ	placed הִנִּיחָהּ...
I	—	—	אִתְּנַחִי
you s.	—	—	אִתְּנַחְתָּ {אִתְּנַחְתָּ} <אִתְּנַחְתָּ>
he/it m.	נָח	אִתְּנַח	אִתְּנַח
she/it f.	—	אִתְּנַחָהּ	אִתְּנַחָהּ
we	—	—	אִתְּנַחְנָא
they	—	—	אִתְּנַחוּ

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פֻּעַל (קל)	אַתְּפַעֵל	אַפְעַל
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PARTICIPLE ⁸³				
	ACTIVE <i>resting</i> נָח... נָח	REFL./PASS. <i>being placed</i> מְנַח / מְנָחִים	ACTIVE <i>placing</i> מְנִיחַ...	PASSIVE <i>placed</i> מְנָח
m.s.	נֹחֵחַ {נִיחַ}	84 מְנַחֵחַ {מְנָחֵחַ}	מְנַח	מְנָח {גם: מְנָח}
f.s.	נֹחֶחָא {נִיחָא}	—	מְנַחָא	מְנַחָא, מְנַחָה <מנחת>
m.pl.	נֹחֵיחִי {נִיחִי}	84 מְנַחֵחִי {מְנָחֵחִי}	מְנַחִי {־חִי}	מְנַחִי {־חִי}
f.pl.	נֹחֶיחֶן {נִי־}	—	—	—

ACTIVE PARTICIPLE WITH SUFFIX				
			<i>place</i> מְנִיחַ אֲנִי...	
I	—		מְנַחָא	
you s.	—		מְנַחָתָּ {מְנַחָתָּ}	
we	—		מְנַחֵינָן	

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

83 In addition, there is one common *passive* participle from *binyan* קל (f.s.): נִיחָא, *pleasant* or *convenient*.

84 These Yemenite forms may not belong under the root נוח, *binyan* אַתְּפַעֵל, but they may be passive participles from *binyan* אַפְעַל of the derivative root תנח (Morag, op. cit., p. 232).

פָּעַל (קל)	אַתְּפַּעַל	אַפְעַל
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FUTURE			
	<i>will</i> ⁸⁵ <i>rest</i> יָנוּחַ, תָּנוּחַ	<i>will</i> ⁸⁵ <i>be placed</i> יָנַח	<i>will</i> ⁸⁵ <i>place</i> יָנִיחַ...
he/it m.	יָנוּחַ, יִנְיַח	לִיִּתְנַח	לִיִּנְיַח, לִנְיַחִיה, נָנַח
she/it f.	תִּינַח	—	—
they	—	—	יִנְיַחוּ

IMPERATIVE			
			<i>place!</i> הִנַּח!, הִנְיַחוּ!
m.s.	—	—	אַנַּח
m.pl.	—	—	אַנְיַחוּהוּ

GERUND / INFINITIVE			
	(to) <i>rest</i> לָנוּחַ / נוּחַ	"be acceptable" הוּנַח	to <i>place</i> (ל)הִנִּיחַ
	{(ל)מִינַח}	אִיתְנַחוּי	(ל)אַנְיַחוּי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

⁸⁵ or: *let him...*

(29) מוּת ("hollow" root)

This verb has the same meaning as its Hebrew parallel, *die*. It appears only in *binyan* קל in Aramaic. As in קוּם, verb 27, the middle root-letter ו does not appear in the past tense or in the participle. In this verb, however, the *ḥirik* is the dominant vowel in the past tense.

פָּעַל (קל)

PAST

died

מָת...
מָתָה

he/it m.	מָתָה
she/it f.	מָתָה, מָתָה [מָתָה]
they	מָתוּ

ACTIVE PARTICIPLE

dying

מָת...
מָתָה

m.s.	מָתָה, מָתָה {מָ-} <מָת>
f.s.	מָתָה, מָתָה
m.pl.	מָתָה, מָתָה {מָתָה}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

פָּעַל (קל)

ACTIVE PARTICIPLE WITH SUFFIX

are dying

מת אַתָּה, מֵתִים אַנְחוּנוּ

you s.	מֵיתָהּ {מֵיתָתָּ}
we	[מֵיתִינוּ] <מיתנן>

FUTURE

will⁸⁶ die

אָמֹת...

I	[אִמֹּת]
he/it m.	לִימֹת, יָמֹת
she/it m.	תָּמֹת
they	לִימֹתוּ <ימותרו>

GERUND / INFINITIVE

to die

לָמוֹת

{לִמְיָמָת} (לִ)מִּימָת

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

86 or: let him...

(30) הימן (quadriliteral)

The Aramaic verb הימן, *believe*, is regarded by modern scholars as essentially a four-letter root, with the long vowel *tzére* under the first root-letter ה together with the vowel letter י (יֿ) representing an original consonant א.⁸⁷ Its conjugation is somewhat similar to *binyan* פֿעֿל. All the forms have an active meaning — except for the unique form לִיתְהִימַן, *let him be believed*, which is not presented in our tables, and the passive participles like מְהִימַן, *believed, trustworthy*.

PAST	
<i>believed/trusted</i> הֶאֱמִינְתִּי ...	
I	הִימְנִי
you s.	הִימְנִיתִּיהּ
he/it m.	הִימְנִיָּהּ
they	הִימְנוּהּ

PARTICIPLE		
	ACTIVE <i>believing</i> מֵאֱמִינִין / מֵאֱמִינִים	PASSIVE <i>believed/trustworthy</i> נֶאֱמַן ...
m.s.	מְהִימַן	מְהִימַן
f.s.	—	מְהִימְנָא
m.pl.	מְהִימְנֵי {־נִי}	מְהִימְנֵי {־נִי}

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

87 See Morag, *op. cit.*, p. 284. It is apparently derived from the root אמן *be firm, be true*. Cf. אָמֵן in the Hebrew prayerbook.

PARTICIPLE WITH SUFFIX		
	ACTIVE <i>believing</i> מַאֲמִין אֲנִי, מַאֲמִינִים אַנְחֲנוּ	PASSIVE <i>believed/trustworthy</i> נֶאֱמַן אֲנִי, נֶאֱמַן אַתָּה
I am	מְהִימֵנָא {מְהִימֵנָא}	מְהִימֵנָא, מְהִימֵנָא <מְהִימֵנָא>
you s. are	—	מְהִימֵנָתְ
we are	מְהִימֵנִין	—

FUTURE	
	<i>will</i> ⁸⁸ <i>believe</i> יֶאֱמִין
he/it m.	לְהִימֵנִיה, לְהִימֵנִיה, נְהִימֵנִיה

GERUND / INFINITIVE	
	(to) <i>believe</i> לְהֶאֱמִין / הֶאֱמִין
	לְהִימֵנִיה, הִימֵנִי

Code: — = form not found in Talmud {Yemenite vocalization} <problematic> [manuscript]

88 or: *let him...*

5

PARADIGMS FOR ARAMAIC VERBS IN TARGUM ONKELOS

The previous chapter presented conjugations of thirty Aramaic verbs that appear frequently in the Babylonian Talmud — recording only the specific forms that actually occur in that text. Following the same system¹, this chapter presents conjugations of thirty-two verbs that are common in Targum Onkelos, according to the forms that actually occur in the Targum text. Twenty-four of them are the same verbs already presented in Chapter 4 according to their conjugations in the Babylonian Talmud, while the additional eight are common verbs in Targum Onkelos that are not so common in the Talmud.

1. זבן	9. הלך	17. יתב	25. עדי
2. סבר	10. אזל	18. תוב	26. אתי
3. דבר	11. אמר	19. קום	27. הוי
4. קרב	12. אכל	20. נוח	28. שתי
5. עבר	13. אלף (ילף)	21. מות	29. שאל
6. נפק	14. ילד	22. עלל	30. הימן
7. נחת	15. ידע	23. גלי	31. שיצי
8. סלק	16. נתן/יהב	24. חזי	32. שיזב

As with the Babylonian Aramaic verbs in Chapter 4, the thirty-two verbs that are common in Targum Onkelos have been classified according to their various types and arranged in the following order: The first five verbs are *strong* verbs whose three root-letters

1 For the conventions that apply to this chapter as well, see paragraphs 1, 2, 3, 6, 8 and 9 on pp. 48-49 (and substitute "Targum Onkelos" for "the Talmud").

are retained throughout their conjugations. Verbs 6 through 29, however, contain *weak* root-letters that are sometimes deleted: the initial נ in verbs 6 and 7, נחת and נפק; the problematic ל in verbs 8 and 9, סלק and הלך;² the initial א root-letter in verbs 10 to 13, אול, אר, אלף and אכל; the initial י root-letter in verbs 14 to 17, ילד, ידע, יתב and יהב; the middle root-letter of the (“hollow”) verbs 18 to 21, תוב, תוח, תום, תות; one ל in verb 22, the (“geminate”) עלל; the final י in verbs 23 to 28, גלי, חזי, עדי, אתי, הוי and שתי; and the middle root-letter א is sometimes deleted from verb 29, שאל. The last three verbs, 30 to 32, שיצי, הימן and שיזב, are treated as having quadriliteral roots, which have their own particular problems.

◇ The following index shows which Aramaic *binyanim* are presented in the paradigms of these thirty-two Targum Onkelos verbs.

קל: All of the trilateral roots with the exception of Verb 2, סבר.

אָתְפַּעֵל: גלי (23), יהב (16), ילד (14), אכל (12), עבר (5)

פִּעַל: עדי (25), גלי (23), קום (19), אלף (13), הלך (9), קרב (4), דבר (3), זבן (1): שאל (29)

אָתְפַּעֵל: קום (19), סלק (8), קרב (4), זבן (1)

אָפַעַל (or **הָפַעַל**): ילד (14), ילף (13), אכל (12), סלק (8), נחת (7), נפק (6): ידע (15), עלל (22), מות (21), נוח (20), קום (19), תוב (18), יתב (17), ידע (15), אתי (26), עדי (25), חזי (24), גלי (23)

אָתְפַּעֵל: חזי (24), עלל (22), תוב (18), יתב (17)

שַׁפַּעַל and **אֲשַׁתְּפַּעַל**: עבר (5)

פּוֹעַל: סבר (2)

◇ The verbal forms that appear in this chapter are taken from the version of Targum Onkelos found in the traditional *humash* of Yemenite Jews, which they call *Taj* (an Arabic word similar to the Aramaic תָּגָא, *crow*). For many generations the Jews of Yemen dedicated themselves to the Targum with remarkable devotion and preserved it with great care, so that their Targum texts are much more reliable than those printed in ordinary *humashim*.

2 These two verbs both have a problematic middle ל, but their conjugations are quite different. The verb סלק sometimes behaves like an initial נ verb (i.e., נסַק), while הלך, in *binyan* קל, behaves like a “hollow” root (i.e., חוֹךְ). For details, see the paradigms of the two verbs on pp. 169-173.

In spite of this superiority, the Yemenite superlinear³ vocalization system has one major problem that defies a perfect solution: the absence of a *segol* vowel. In Yemenite manuscripts, the *segol* vowel that occurs in other traditions is always marked by the same sign that is used to indicate *pathah*, and indeed it is always pronounced as *pathah* in their ancient tradition. Thus when Yemenite vowels are to be converted to the Tiberian vowels in use today, it is not always clear whether that particular vowel sign should be represented by our *pathah* or by our *segol*. Unfortunately, the various modern editions of the *Taj* that have been printed with Tiberian vocalization contain some flagrant errors and inconsistencies in this regard. We have made a serious effort to arrive at an accurate determination, but in some instances our decisions to vocalize with a *segol* rather than a *pathah*, or vice versa, are certainly debatable.⁴

◇ The publication of paradigms of Targum Onkelos verbs — in addition to the paradigms of Babylonian Talmud verbs in the previous chapter — was undertaken because the two Aramaic dialects are significantly different. Even a superficial comparison of the two chapters reveals one general distinction: In the conjugations of the verbs of the Talmud, a slot designated for a particular tense, person, gender, and number may contain several alternate forms⁵ — but in the conjugation of the verbs of the Targum only one form is listed.⁶

The five pages that follow present three tables: (1) a two-page synopsis of the conjugation of the verb in the Talmud; (2) a two-page synopsis of the conjugation of the verb in the Targum; (3) a list of thirteen differences in verbal conjugations between the two Aramaic dialects — with each difference illustrated by at least one example introduced by a colon.

3 In our system of vocalization, the Tiberian system, most vowels are positioned under the consonant, but in the system that was used by Babylonian and Yemenite Jews for centuries, all vowel signs are placed above the line, i.e., above the consonant, hence the term *superlinear*.

4 For example, see the paradigm of the future of *binyan* קל of the verb עבר (p. 162).

5 For example, see the third-person feminine singular of the past tense conjugation of most verbs.

6 The only exception is the second-person masculine singular of the past tense.

A SYNOPSIS OF THE REGULAR VERBAL CONJUGATION IN THE BABYLONIAN TALMUD

Binyan קל				
"Tense"	Prefix	1 st root-letter	2 nd root-letter	Form
Past	—	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : ק	לָקַט (לָקִיט)
Participle	—	<i>Kametz</i> : *לֶ	No <i>dagesh</i> : קֵ	לֹקִיט
Future	לִי-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קוֹ	לִילְקוֹט (-קֵט)
Imperative	—	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קוֹ	לָקוֹט (-קֵט)
Gerund/Infin.	מִי-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קַ	(לְ)מִילְקַט

Binyan פִּעֵל				
"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	—	<i>Pathah</i> : *לְ	<i>Dagesh</i> : קֶ	לָקִיט
Participle	מִי-	<i>Pathah</i> : לֶ	<i>Dagesh</i> : קֶ	מִלְקִיט
Future	לִי-	<i>Pathah</i> : לֶ	<i>Dagesh</i> : קֶ	לִלְקִיט
Gerund/Infin.	יִי-וִי	<i>Pathah</i> : לֶ	<i>Dagesh</i> : קוֹ	(לְ)לְקוֹטִי

Binyan אֶפְעֵל				
"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אִי-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קַ	אִלְקִיט
Participle	מִי-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קַ	מִלְקִיט
Future	לִי-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קַ	לִלְקִיט
Gerund/Infin.	אִי־וִי־יִי	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קוֹ	(לְ)אִלְקוֹטִי

* If, however, this consonant is one of the בִּפְ"ת letters, it takes a "light" *dagesh* (as in מִכְתִּיב and לְמַכְתֵּב, כָּתַב).

Binyan אֶתְפַּעֵל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אִתְּ- אִי-	Vocal <i>sh^eva</i> : *לְ לְ	No <i>dagesh</i> : ק ק	אִתְּלָקִיט אִילָקִיט
Participle	מִיתְ- מִי-	Vocal <i>sh^eva</i> : *לְ לְ	No <i>dagesh</i> : ק ק	מִיתְלָקִיט מִילָקִיט
Future	לִיתְ- לִי-	Vocal <i>sh^eva</i> : *לְ לְ	No <i>dagesh</i> : ק ק	לִיתְלָקִיט לִילָקִיט
Gerund/Infin.	אִיתְ--וִי אִי--וִי	Vocal <i>sh^eva</i> : *לְ לְ	No <i>dagesh</i> : קו קו	(לְ)אִיתְלָקוּטִי (לְ)אִילָקוּטִי

Binyan אֶתְפַּעַל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אִתְּ- אִי-	<i>Pathah</i> : *לְ לְ	<i>Dagesh</i> : ק ק	אִתְּלָקַט אִילָקַט
Participle	מִיתְ- מִי-	<i>Pathah</i> : *לְ לְ	<i>Dagesh</i> : ק ק	מִיתְלָקַט מִילָקַט
Future	לִיתְ- לִי-	<i>Pathah</i> : *לְ לְ	<i>Dagesh</i> : ק ק	לִיתְלָקַט לִילָקַט
Gerund/Infin.	אִיתְ--וִי אִי--וִי	<i>Pathah</i> : *לְ לְ	<i>Dagesh</i> : קו קו	(לְ)אִיתְלָקוּטִי (לְ)אִילָקוּטִי

Binyan אֶתְפַּעֵל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אִיתְ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	אִיתְלָקַט
Participle	מִיתְ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	מִיתְלָקַט
Future	לִיתְ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	לִיתְלָקַט
Gerund/Infin.	אִיתְ--וִי	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קו	(לְ)אִיתְלָקוּטִי

* If, however, this consonant is one of the בִּגְד־כַּפֿ"ת letters, it takes a "light" *dagesh* (as in אֶתְקַטֵּב, אֶתְקַתֵּב and אֶתְבַּתֵּב).

A SYNOPSIS OF THE REGULAR VERBAL CONJUGATION IN TARGUM ONKELOS

Binyan קל				
"Tense"	Prefix	1 st root-letter	2 nd root-letter	Form
Past	—	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : ק	לְקַט (לְקִיט)
Participle	—	<i>Kametz</i> : *לְ	No <i>dagesh</i> : ק	לְקִיט
Future	יְ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קוּ	יִלְקוּט (-קִט)
Imperative	—	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קוּ	לְקוּט (-קִט)
Gerund/Infin.	מִ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	לְ(מִ)לְקַט

Binyan פֿעל				
"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	—	<i>Pathah</i> : *לְ	<i>Dagesh</i> : ק	לְקִיט
Participle	מִ-	<i>Pathah</i> : לְ	<i>Dagesh</i> : ק	מִלְקִיט
Future	יְ-	<i>Pathah</i> : לְ	<i>Dagesh</i> : ק	יִלְקִיט
Gerund/Infin.	תְּ-	<i>Pathah</i> : לְ	<i>Dagesh</i> : ק	לְ(לְ)קִטָּא

Binyan אָפֿעל				
"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אֶ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	אֶלְקִיט
Participle	מִ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	מִלְקִיט
Future	יְ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	יִלְקִיט
Gerund/Infin.	אֶתְ---	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *ק	לְ(אֶ)לְקִטָּא

* If, however, this consonant is one of the בִּגְד־כִּפֿ"ת letters, it takes a "light" *dagesh* (as in מִכְתִּיב and יִכְתִּיב, בִּתְב and כְּתִיב).

Binyan אֶתְפַּעֵל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אַתְּ-	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קְ	אַתְּלָקִיט
Participle	מְתְּ-	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קְ	מְתְּלָקִיט
Future	יְתְּ-	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קְ	יְתְּלָקִיט
Gerund/Infin.	אַתְּ--אָ	Vocal <i>sh^eva</i> : *לְ	No <i>dagesh</i> : קְ	(לְ)אַתְּלָקֵטָא

Binyan אֶתְפַּעַל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אַתְּ-	<i>Pathah</i> : *לְ	<i>Dagesh</i> : קְ	אַתְּלָקֵט
Participle	מְתְּ-	<i>Pathah</i> : *לְ	<i>Dagesh</i> : קְ	מְתְּלָקֵט
Future	יְתְּ-	<i>Pathah</i> : *לְ	<i>Dagesh</i> : קְ	יְתְּלָקֵט
Gerund/Infin.	אַתְּ--אָ	<i>Pathah</i> : *לְ	<i>Dagesh</i> : קְ	(לְ)אַתְּלָקֵטָא

Binyan אֶתְפַּעַל

"Tense"	Affix	1 st root-letter	2 nd root-letter	Form
Past (and imp.)	אַתְּ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קְ	אַתְּלָקֵט
Participle	מְתְּ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קְ	מְתְּלָקֵט
Future	יְתְּ-	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קְ	יְתְּלָקֵט
Gerund/Infin.	אַתְּ--אָ	Silent <i>sh^eva</i> : לְ	No <i>dagesh</i> : *קְ	(לְ)אַתְּלָקֵטָא

* If, however, this consonant is one of the כפ"ד בג"ד letters, it takes a "light" *dagesh* (as in אֶתְקַבֵּיט, אֶתְקַבֵּט and אֶתְקַבֵּט).

DIFFERENCES BETWEEN VERBS IN THE TWO DIALECTS

	BABYLONIAN TALMUD	TARGUM ONKELOS
1. Past tense, 1 st person singular (regular verbs)	Generally final ת is deleted: אָמַרִי	With final ת: אָמַרִית
2. Past tense, 2 nd person masculine singular	Suffix תָּ: אָמַרְתָּ	Suffix תָּ or תָּא: אָמַרְתָּ, אָמַרְתָּא
3. Past tense, 1 st person plural	Suffix נָ, נִן or נָא: כָּתַבְנָא, אָמַרְנָ, יְהִיבְנָ	Suffix נָא: כָּתַבְנָא
4. Verbs with 3 rd root-letter י, past tense, 1 st person singular	Suffix usually: יָא: חָזַאִי	Suffix יָ or יָתִי: חָזִיתִי, חָזִיתִי
5. Verbs with 3 rd root-letter י, past, 3 rd person feminine singular	Suffix יָ or יָא: חָזַאִי, חָזַתִּי	Suffix יָ: חָזַתִּי
6. Verbs with 3 rd root-letter י, past and future, 2 nd and 3 rd masculine plural	Suffix יָ, יָתִין: לִיחָזִי, חָזִי, חָזִיתִין	Suffix יָ, יָתִין: לִיחָזִי, חָזִי, חָזִיתִין
7. Verbs with 3 rd root-letter י, masculine-plural participle	Suffix usually יָ: חָזִי	Suffix יָ: חָזִי
8. Combinations of participle with pronoun subject, 1 st or 2 nd persons	Very common: אָמַרִינָ	Quite rare: יְדַעְנָא
9. Future tense, 3 rd person masculine singular and plural	Generally יָ or יָ: נִי (rarely יָ): נִיכְתֹּב, לִיכְתֹּב	Prefix יָ: יְכַתֹּב
10. Future tense, 1 st person plural	Usually יָ, sometimes יָ: לִיפְלוּג, נִיכְתֹּב	Prefix always יָ: נְכַתֹּב
11. Infinitive/gerund of all <i>binyanim</i> except for <i>binyan</i> קַל	Ending יָ: (לְ)קַבִּילִי	Ending יָ: (לְ)קַבִּילִי
12. <i>Binyanim</i> אֶתְפַּעַל and אֶתְפַּעַל	Often ת deleted: אֶיפְפַל, מִיפְפַלִּי	Usually ת intact: מִתְפַּלִּין
13. <i>Binyan</i> אֶפְעַל, "hollow" verbs	Prefix sometimes as if 1 st root-letter י: מוֹתִיב, אוֹקִים	Prefix with <i>sh'va</i> or <i>hataf</i> : מְקִים, אֲקִים

(1) זָבַן (initial root-letter sibilant)

This verb's function in Targum Onkelos, both in form and in meaning is similar to its function in the Babylonian Talmud, which was explained above on p. 53. As in the Talmud, three *binyanim* are used by Onkelos: זָבַן in *binyan* קָל, *he bought*; זָבִין in *binyan* פֻּעַל, *he sold*; and אֶזְבֵּן in *binyan* אֶתְפַּעַל, *it was sold*.

אֶתְפַּעַל	פֻּעַל	פֻּעַל (קָל)
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PAST			
	<i>bought</i> קָנָה	<i>sold</i> מָכַר...	<i>was sold</i> נִמְכַּר
he/it m.	זָבַן	זָבִין	אֶזְבֵּן
you pl.	—	זָבִינְתוּן	—
they	—	זָבִינוּ	—

PARTICIPLE			
	<i>buying</i> קוֹנִים	<i>selling</i> מוֹכְרִים	<i>being sold</i> נִמְכָּר
m.s.	—	מִזְבִּין	מִזְבֵּן
m.pl.	זָבִינִין	—	—

אֲתַפְעֵל	פֻּעַל	פָּעַל (קל)
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FUTURE			
	<i>will buy</i> תִּקְנֶה	<i>will sell</i> תִּמְכֹּר...	<i>will be sold</i> יִמְכֹּר...
you s.	תִּזְבֹּן	תִּזְבִּין	—
he/it m.	—	יִזְבִּין	יִזְדָּבֵן
she/it f.	—	—	תִּזְדָּבֵן
we	—	נִזְבְּנִיחַ	—
you pl.	—	תִּזְבְּנוּ	תִּזְדָּבְנוּ
they	—	יִזְבְּנוּ	יִזְדָּבְנוּ

IMPERATIVE			
	<i>buy!</i> קְנֵה!	<i>sell!</i> מְכֹר!	
m.s.	—	זַבֵּן	—
m.pl.	זַבְּנוּ	—	—

GERUND / INFINITIVE		
<i>to buy</i> לִקְנוֹת	<i>(to) sell</i> לִמְכֹּר, מְכֹר	
לִמְזַבֵּן	לִזְבֹּנָה, זַבָּנָה	

(2) סבר (final guttural)

This verb appears frequently in the Babylonian Talmud in *binyan* קל in the sense of *think*, but Onkelos uses it mostly to translate the Hebrew verb נשא, *bear*, in the rare *binyan* פועל.⁷ Besides the *binyanim* presented in the paradigm, a few forms are used by Onkelos in other *binyanim*: in *binyan* קל, the active participle סבר, *understanding*, and the passive participles סביר (s.) and סבירין (pl.), *thinking, contemplating*; and in *binyan* פיעל, סבירית, *I hoped*, and סבירו, *they understood*.

The third root-letter of this verb, the ר, which functions like a guttural consonant, sometimes causes the preceding vowel to be *pathah* rather than the usual *tzère* or *hirik*: e.g., מסובר, *bearing*, and סבירו, *they understood*.

פועל	
PAST	
bore	
נשא, נשאָה	
he/it m.	סוברן
she/it f.	סוברת
ACTIVE PARTICIPLE	
bearing	
נושא	
m.s.	מסובר

7 Another example of this Aramaic *binyan* in Targum Onkelos is the form אוחר, *he (Moshe) tarried*, translating בָּשַׁשׁ in שמות לב:א. Re the Hebrew *binyan*, see Y. Mecklenburg, *HaKetav VeHaKabbala*, on (דברים כו:ה).

פועל

FUTURE

will bear

אָשאַ, תּשאַ, ישאַו

I	אָסוּבֶר
you s.	תּסוּבֶר
they	יִסוּבְרוּן

IMPERATIVE

bear!

שאַ!

m.s.	סוּבְרֵהי
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GERUND / INFINITIVE

to bear

לְשֹׂאת

לְסוּבְרָא

(3) דבר (final guttural)

In *binyan* קל this verb is used to translate the Hebrew verb לקח, *take*, in the sense of *lead* — rather than in the sense of *pick up and/or move*, which is translated by the verb נסב.⁸ *Binyan* פִּעֵל translates the Hebrew verbs נחה and נהג in the sense of *lead* or *bring*.⁹ As in the previous verb סבר, the guttural consonant ר sometimes causes the preceding vowel to be *pathah* — rather than the usual *tzere*, e.g., דִּבֵּר instead of דִּבֶּר.

In addition to these two *binyanim*, which are presented in the paradigm below, two forms from other *binyanim* occur in Targum Onkelos: one from *binyan* אֶתְפַּעֵל (the reflexive/passive of the קל): אֲדִבֵּר, *she was taken*, the feminine singular of the past tense, and the other from *binyan* אֶתְפַּעֵל (the reflexive/passive of the פִּעֵל): the masculine-plural participle, מְדַבְּרִין, *being led*. In both of these forms, the consonant ת from the אֶת־ and מֶת־ prefixes is assimilated with the first root-letter ד — i.e., it is in effect deleted and represented by the strong *dagesh* in that consonant.

8 This distinction is clarified by Rashi in his commentary on מג:טו.

9 The standard Aramaic translation of the Hebrew verb דִּבֵּר, *speaks*, is the verb מִי מִלֵּל — which occasionally appears in Biblical Hebrew, e.g., מִי מִלֵּל לְאַבְרָהָם (בראשית כא:ז).

פֻּעַל	פֻּעַל (קל)
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PAST

<i>took</i> לָקַחְתִּי ...	<i>led</i> הוֹלַכְתִּי / נִהַגְתִּי ...
-------------------------------	--

I	דִּבַּרְתִּי	דִּבַּרְתִּי
you m.s.	דִּבַּרְתָּ	דִּבַּרְתָּ
you f.s.	דִּבַּרְתְּ	—
he/it m.	דִּבֵּר	דִּבֵּר
she/it f.	דִּבְּרָה	—
they	דִּבְּרוּ	—

ACTIVE PARTICIPLE

	<i>leading</i> מוֹלִיךְ, נוֹהֵגִין
--	---------------------------------------

m.s.	—	מְדַבֵּר
m.pl.	—	מְדַבְּרִין

פֻּעַל (קל)	פֻּעַל
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FUTURE		
	<i>will take</i> אָקח... <i>will lead</i> אָנהג, יְנַהֵג	
I	אֶדְבֹּרְךָ	אֶדְבֹּר
you s.	תְּדַבֵּר	—
he/it m.	יְדַבֵּר	יְדַבֵּר
we	נְדַבֵּר	—
you m.pl.	תְּדַבְּרוּ	—
they	יְדַבְּרוּ	—

IMPERATIVE		
	<i>take!</i> קח!, קחי!	<i>lead!</i> נַהֵג!
m.s.	דַּבֵּר	דַּבֵּר
m.pl.	דַּבְּרוּ	—

GERUND / INFINITIVE		
	<i>to take</i> לְקַחַת	<i>to lead</i> לְנַהֵג
	לְמַדְבֵּר	לְדַבְּרוֹתָהוּן

(4) קרב (middle root-letter guttural)

The basic meaning of this verbal root is the same in Hebrew and Aramaic. In *binyan* קל the Aramaic verb functions like its Hebrew counterpart in the sense of *come near, approach*. Onkelos uses it to translate not only this verbal root in Biblical Hebrew but also the roots נגש and נגע (which is usually translated into English as *touch*). The conjugation of the past tense of *binyan* קל follows the פָּעִיל pattern with a *tzere* or *ḥirik* vowel instead of the more usual *pathah*, as in the Talmudic verb סלק on p. 74 above. The active participle, e.g., קָרִיב, usually functions as an adjective (like קָרוֹב in Hebrew).

In the Targum, the Aramaic פָּעַל, קָרִיב,¹⁰ translates the Hebrew הִפְעִיל form הִקְרִיב, *he brought near* (especially: an offering to the altar).¹¹ The *binyan* אֶתְפַּעַל form אֶתְקַרַּב is generally used reflexively like the Hebrew הִתְקַרַּב (*binyan* הִתְפַּעַל) in the sense of *he brought himself near* (= *he came near*).

- 10 This is surprising, since the אֶתְפַּעַל is the *binyan* that is generally used to express causality! Compare the Hebrew verb לָמַד, *he taught*, where *binyan* פָּעַל is used in a causative sense, *causing to learn*.
- 11 Thus the form קָרִיב is a homonym (cf. Chapter 6): it may be either a participle from *binyan* קל — or the past tense, third-person, masculine singular of *binyan* פָּעַל. In the latter case, there is a long vowel under the ק — a *kametz* instead of the usual *pathah* — because the guttural consonant ק cannot take a *dagesh*. The same compensation for the *dagesh* also occurs in *binyan* אֶתְפַּעַל, e.g., אֶתְקַרַּב.

אֶתְפַּעֵל	פַּעַל	פַּעַל (קל)
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PAST			
	<i>came near/ approached</i> קָרַבְתָּ / נִגַּשְׁתָּ...	<i>brought near/ brought (an offering)</i> הִקְרַבְתָּ / לָקַחְתָּ...	<i>was brought/ came near</i> הִקְרַב, קָרְבוּ
I	—	קָרִיבִית	—
you s.	קָרִיבָתָא	—	—
he/it m.	קָרִיב	קָרִיב	אֶתְקָרַב
she/it f.	קָרִיבַת	קָרִיבַת	—
we	—	קָרִיבָנָא	—
you pl.	קָרִיבְתוֹן	—	—
they m.	קָרִיבוּ	קָרִיבוּ	אֶתְקָרְבוּ
they f.	קָרִיבָא	—	—

PARTICIPLE			
	<i>near/coming near</i> קָרוֹב / נִגָּשׁ...	<i>bringing near</i> מְקַרֵּב, מְקַרְבִּים	<i>coming near</i> קָרְבִּים
m.s.	קָרִיב	מְקַרֵּב	—
f.s.	קָרִיבָא	—	—
m.pl.	קָרִיבִין	מְקַרְבִּין	מִתְקַרְבִּין

פֻּעַל (קל)	פֻּעַל	אֶתְפַּעֵל
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FUTURE			
	<i>will come near</i> תִּקְרַב / תִּגַּשׁ ...	<i>will bring near</i> אֶקְרִיב / אֶקַּח ...	<i>will bring -self near</i> תִּתְקַרַּב / תִּגַּשׁ ...
I	—	אֶקְרִיב	—
you s.	תִּקְרַב	תִּקְרִיב	תִּתְקַרַּב
he/it m.	יִקְרַב	יִקְרִיב	יִתְקַרַּב
she/it f.	תִּקְרַב	—	תִּתְקַרַּב
you pl.	תִּקְרְבוּ	תִּקְרִיבוּ	תִּתְקַרְבוּ
they	יִקְרְבוּ	יִקְרִיבוּ	יִתְקַרְבוּ

IMPERATIVE			
	<i>come near!</i> קְרַב!, גַּשׁוּ!	<i>bring near!</i> הִקְרַב! / קַח!	
m.s.	קְרַב	קְרִיב	—
m.pl.	קְרִיבוּ	—	—

GERUND / INFINITIVE		
<i>(to) come near</i> לְקַרֵּב, קְרַב	<i>(to) bring near</i> לְהִקְרִיב, בְּהִקְרִיב	<i>to bring oneself near</i> לְהִתְקַרֵּב
לְמִקְרַב, מִקְרָב	לְקִרְבָּא, בְּקִרְבֵּיהוֹן	לְאַתְקִרְבָּא

(5) עבד (initial guttural)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud above, on p. 59. Besides the *binyanim* that are presented in the paradigm, one form from *binyan* פֿעַל occurs in Targum Onkelos, i.e., the feminine-singular participle, מַעֲבִידָא, *producing*.

פֿעַל (קל)	אַתְּפַעַל	שִׁפְעַל	אַשְׁתַּפַּעַל
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PAST				
	<i>made/did</i> עֲשִׂיתִי...	<i>was made/ was done</i> נַעֲשָׂה...	<i>subjugated</i> שַׁעֲבִדוּ	<i>were subjugated</i> נִשְׁתַּעֲבִדוּ
I	עֲבַדְתִּי	—	—	—
you m.s.	עֲבַדְתָּ, עֲבַדְתָּא	—	—	—
he/it m.	עֲבַד	אַתְּעֲבִיד	—	—
she/it f.	עֲבַדְתָּ	אַתְּעֲבִידְתָּ	—	—
we	עֲבַדְנָא	—	—	—
you m.pl.	עֲבַדְתֶּן	—	—	—
you f.pl.	עֲבַדְתִּין	—	—	—
they m.	עֲבָדוּ	—	שַׁעֲבִדוּ	אַשְׁתַּעֲבָדוּ
they f.	עֲבָדָא	—	—	—

אֲשַׁתַּפְעֵל	שַׁפְעֵל	אֲתַפְעֵל	פַּעַל (קל)
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PARTICIPLE				
ACTIVE <i>making; doing</i> עוֹשֶׂה...	PASSIVE <i>made</i> עָשׂוּיָה	REFL./PASS. <i>being done/ being made</i> נֶעֱשֶׂה		
m.s.	עֹבֵד	—	מִתְעַבֵּד	—
f.s.	עֹבֵדָא	עֲבִידָא	—	—
m.pl.	עֹבְדִין	—	—	—

FUTURE				
	<i>will do/ make</i> אֶעֱשֶׂה...	<i>will be done</i> יֵעָשֶׂה...	<i>will subjagate</i> יִשְׁעַבְדּוּ	<i>will be subjugated</i> יִשְׁתַּעַבְדּוּ...
I	אֶעֱבִיד	—	—	—
you f.s.	תַּעֲבִיד	—	—	—
you s.	תַּעֲבִידִין	—	—	—
he/it m.	יַעֲבִיד	יִתְעַבֵּד	—	יִשְׁתַּעַבְדּוּ
she/it f.	תַּעֲבִיד	תִּתְעַבֵּד	—	—
we	נַעֲבִיד	—	—	—
you pl.	תַּעֲבִידוֹן	—	—	—
they m.	יַעֲבִידוֹן	—	יִשְׁעַבְדּוּ	—
they f.	יַעֲבִידוֹן	יִתְעַבְדּוּ	—	יִשְׁתַּעַבְדּוּ

פִּעַל (קל)	אַתְּפַעֵל	שִׁפְעֵל	אַשְׁתַּפַּעֵל
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IMPERATIVE			
	<i>do!/ make!</i> עֲשֵׂה!...		<i>subjugate yourself!</i> הִשְׁתַּעַבְדִּי!
m.s.	עֲבִיד	—	—
f.s.	עֲבִידִי	—	אַשְׁתַּעַבְדִּי
m.pl.	עֲבִידוּ	—	—

GERUND / INFINITIVE			
<i>to do/ to make</i> לַעֲשׂוֹת	<i>to be done</i> לְהִעָשׂוֹת		
לְמַעַבֵּד	לְאַתְּעַבְּדָא	—	—

(6) נפק (initial נ)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud above on p. 68. Besides the *binyanim* that are presented in the paradigm, Onkelos uses three forms from *binyan* אִתְּפַעֵל (the reflexive/passive of *binyan* אִפְעַל): the feminine-singular participle מִתְּפַקָּא, *is being taken out*, and two future forms יִתְּפַק, *it will be taken out*, and יִתְּפְקוּ, *they will be taken out*.

	פַּעֵל (קל)	אִפְעַל
	PAST	
	went out יִצְאָתִי...	took out הוֹצֵאָתִי...
I	נִפְקִית	אִפְקִית
you s.	נִפְקִיתָ	אִפְקִיתָ
he/it m.	נִפְקַ	אִפְקַ
she/it f.	נִפְקַת	אִפְקַת
we	נִפְקִנָּא	—
you pl.	נִפְקִיתוּ	אִפְקִיתוּ
they m.	נִפְקוּ	אִפְקוּ
they f.	נִפְקָא	—

פִּעֵל (קל)	אִפְעֵל
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ACTIVE PARTICIPLE		
	<i>going out</i> יוֹצֵא...	
m.s.	נֹפֵק	—
f.s.	נֹפֶקֶת ¹²	—
m.pl.	נֹפְקִין	—
f.pl.	נֹפְקוֹן	—

FUTURE		
	<i>will go out</i> אֵצֵא...	<i>will take out</i> אוֹצִיא...
I	אֶפְקֹ	אֶפִּיק
you s.	תִּפְקֹ	תִּפִּיק
he/it m.	יִפְקֹ	יִפִּיק
she/it f.	תִּפְקֹ	תִּפִּיק
we	תִּפְקִין	נִפִּיק
you pl.	—	תִּפְקִין
they	יִפְקִין	יִפְקִין

12 This form is in the *construct* state. See the beginning of Chapter 7.

פָּעַל (קל)	אַפְעַל
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IMPERATIVE

<i>go out!</i> יָצֵא!, יָצְאוּ!	<i>take out!</i> הוֹצֵא!, הוֹצִיאוּ!
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you s.	פּוֹק	אַפִּיק
you pl.	פּוֹקוּ	אַפִּיקוּ

GERUND / INFINITIVE

<i>(to) go out</i> לְיָצֵאת, יָצוּא	<i>(to) take out</i> לְהוֹצִיא, מוֹצֵא-
לְמִיפֵק, מִיפֵּק	לְאַפְקֵא, אַפְקוֹת- ¹³

¹³ This form is in the *construct* state. See the beginning of Chapter 7.

(7) נחת (initial נ and middle root-letter guttural)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud above, on p. 71. Besides the *binyanim* that are presented in the paradigm, Onkelos uses one form from *binyan* אִתְפַּעֵל (the reflexive/passive of the אִפְעֵל): אִתְנַחַת, *he was lowered*.

אִפְעֵל	פִּעֵל (קל)
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PAST		
	went down יֵרֵדְתִּי...	brought down הוֹרִידָה...
I	נִחַתִּית	—
he/it m.	נִחַת	—
she/it f.	נִחַתַּת	אִחִיתַּת
we	נִחַתְנָא	אִחִיתְנָא
they	נִחְתּוּ	אִחִיתּוּ

PARTICIPLE			
	ACTIVE going down יוֹרֵד...	ACTIVE bringing down מוֹרִיד	PASSIVE brought down מוֹרֵד
m.s.	נֹחֵת	מֹחֵת	מֻחָת
f.s.	נֹחֶתָא	—	—
m.pl.	נֹחֲתִין	—	—

אפעל	פעל (קל)
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FUTURE

	<i>will go down</i> ... אָרד	<i>will bring down</i> ... תּוֹרִיד
I	אֵיחֹת	—
you s.	תִּיחֹת	תִּתְּנֶנִּי
he/it m.	יִיחֹת	יִתֵּן
we	נִיחֹת	—
you pl.	—	תִּתְּנוּ
they	יִתְּנוּ	יִתְּנוּ

IMPERATIVE

	<i>go down!</i> רֵד, רְדוּ!	<i>bring down!</i> הוֹרִידוּ!
m.s.	חֹת	—
m.pl.	חֹתוּ	אֲחִיתוּ

GERUND / INFINITIVE

	<i>(to) go down</i> לְרֵד, יֵרֵד	<i>to bring down</i> לְהוֹרִיד
	לְמִיחָת, מִיחָת	לְאַחָתָא

(8) סלק (middle root-letter ל)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 74. Besides the *binyanim* presented in the paradigm, two additional *binyanim* are used by Onkelos: *binyan* פִּעֵל, only in the expression שְׂכִינָתִי אֶסְלֵק (סִלְקָא), *I will certainly remove My Shekhina*; and *binyan* אִתְפַּעֵל (the reflexive/passive of the אִפְעֵל), from which two future forms occur, תִּתְפַּסֵּק, *it will be brought up*, and יִתְפַּסְּקוּ, *they will be brought up*.

פִּעֵל (קל)	אִפְעֵל	אִתְפַּעֵל
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	PAST		
	went up עָלִיתִי...	brought up הָעֵלִיתִי...	departed נִסְתַּלֵּק / נִעְלָה...
I	סָלִיקִית	אִסְיִיקִית	—
you s.	סָלִיקְתָּ	אִסְיִיקְתָּ	—
he/it m.	סָלִיק	אִסְיִיק	אִסְתַּלֵּק
she/it f.	סָלִיקַת	—	—
we	סָלִיקְנָא	—	—
you pl.	סָלִיקְתוּן	אִסְיִיקְתוּנָא	—
they m.	סָלִיקוּ	אִסְיִיקוּ	אִסְתַּלְּקוּ
they f.	סָלִיקָא	—	—

פֻּעַל (קל)	אַפֻּעַל	אַתְּפֻּעַל
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PARTICIPLE			
	<i>going up</i> עוֹלָה... ...עוֹלָה	<i>bringing up</i> מַעֲלָה... ...מַעֲלָה	<i>departing</i> מִסְתַּלֵּק
m.s.	סֹלֵיִק	מִסְיִק	מִסְתַּלֵּֿק
f.s.	סֹלֵקָא	מִסְקָא	—
m.pl.	סֹלֵקִין	מִסְקִין- ¹⁴	—
f.pl.	סֹלֵקוֹן	מִסְקוֹן	—

FUTURE			
	<i>will go up</i> אַעֲלָה... ...אַעֲלָה	<i>will bring up</i> אַעֲלָה... ...אַעֲלָה	
I	אַסֵּֿק	אַסִּֿיק	—
you s.	תִּסֵּֿק	תִּסִּֿיק	—
he/it m.	יִסֵּֿק	יִסִּֿיק	—
she/it f.	תִּסֵּֿק	—	—
we	נִסֵּֿק	—	—
you pl.	תִּסְקוֹן	תִּסְקוֹן	—
they	יִסְקוֹן	יִסְקוֹן	—

14 This participle is in the *construct* state. See the beginning of Chapter 7.

פַּעַל (קל)	אִפְעַל	אִתְּפַעַל
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IMPERATIVE			
	<i>go up!</i> עֲלֵה! ...	<i>bring up! / raise!</i> הַעֲלֵה!	<i>depart!</i> הִעָלֵהוּ / הִסְתַּלְּקוּ!
m.s.	סֶק	אִסֵּיק	—
f.s.	סְקִי	—	—
m.pl.	סִקוּ	—	אִסְתַּלְּקוּ

GERUND / INFINITIVE		
<i>(to) go up</i> לְעֹלֹת, עֲלֵה	<i>(to) bring up</i> לְהַעֲלֹת, הַעֲלֵה	<i>departing</i> הִסְתַּלְּקוּת-
לְמַסֵּק, מִסָּק	לְאַסְקָא, אִסְקָא	אִסְתַּלְּקוּת- ¹⁵

15 This form is in the *construct* state. See the beginning of Chapter 7.

(9) הלך (initial ה and middle root-letter ל)

This verbal root appears frequently in Biblical Hebrew, and its meaning (*walk*) is similar in Aramaic. In *binyan* קל the past tense and the participle do not occur at all in Targum Onkelos, while the future, the imperative, and the infinitive are conjugated as if the root were הוּך (somewhat like verb 19, קום) without any vestige of a ל as the middle root-letter.¹⁶ In *binyan* פֿעל, however, the three root-letters of הלך remain intact, and its conjugation is regular.

פֿעל (קל)		פֿעל
PAST		
		walked הָלַךְ / הִתְהַלֵּךְ...
he/it m.	—	הָלַךְ
we	—	הִלְכָּנָא
you pl.	—	הִלְכֶתוּן
they	—	הִלְכוּ
ACTIVE PARTICIPLE		
		walking הוֹלֵךְ / מְהַלֵּךְ...
m.s.	—	מְהַלֵּךְ
f.s.	—	מְהַלֶּכָּא
f.pl.	—	מְהַלְכֶן

16 In Biblical Hebrew, on the other hand, it is the initial root-letter ה that does not appear in the future, the imperative, and (usually) the infinitive, where the verb is conjugated as if the root were ילך. Compare such forms as אֵלֶךְ and לֵלְכָת with אֲשַׁב and לִשְׁבֹּת from the root ישב.

פֻּעַל (קל)	פֻּעַל
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FUTURE		
	<i>will go/walk</i> אֵלֶךְ...	<i>will walk</i> יִתְהַלֵּךְ
I	אֵיךְךְ	—
you s.	תֵּיךְךְ	—
he/it m.	יֵיךְךְ	יִתְהַלֵּךְ
she/it f.	תֵּיךְךְ	—
we	נֵיךְךְ	—
you pl.	תֵּיכֻן	—
they	יֵיכֻן	—

IMPERATIVE		
		<i>walk!</i> הִתְהַלֵּךְ!
m.s.	—	הִלֵּךְךְ

GERUND / INFINITIVE		
	<i>to walk/go</i> לֵלֶכֶת	<i>to walk</i> לֵלֶכֶת
	לְמַהֵךְךְ	לְהֵלֶכֶת

(10) אָזל (initial א)

This verb, like its Talmudic counterpart, is used only in *binyan* קל. Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud above on p. 96. The exception is the conjugation of the imperative: in the Targum the first root-letter א is always retained, as in אַיזיל; while in the Babylonian Talmud it is deleted, as in זיל.

פֿעל (קל)	
PAST	
went הִלָּכְתִּי...	
I	אָזלִית
you s.	אָזלָתָא
he/it m.	אָזל
she/it f.	אָזלָת
they m.	אָזלוּ
they f.	אָזלָא
going הוֹלֵךְ...	
m.s.	אָזִיל
f.s.	אָזִלָא
m.pl.	אָזִלִּין

פֿעל (קל)

FUTURE

will go

אָלך...

I	אינזיל
you m.s.	תִּינזיל
you f.s.	תִּינזלין
he/it m.	זינזיל
she/it f.	תִּינזיל
we	גינזיל
you pl.	תִּינזלון
they	זינזלון

IMPERATIVE

go!

לך!...

m.s.	אינזיל
f.s.	אינזילי
m.pl.	אינזילן

GERUND / INFINITIVE

(to) go

ללכת, הָלֵךְ

למינזל, מינזל

(11) אָמַר (initial א and final guttural)

The verb אָמַר, *say*, appears frequently in *binyan* קל, which is presented in the following paradigm. As in Babylonian Aramaic (see p. 102), the first root-letter א is deleted in the future tense and in the infinitive; however, the third-root letter ר, which is sometimes deleted in Babylonian Aramaic, always remains intact in Targum Onkelos. In the reflexive/passive *binyan* אֲתַפְּעֵל (which is not uncommon in the Talmud) only two forms are attested in Targum Onkelos: אֲתַאֲמַר, *it was said*, and יִתְאֲמַר, *it will be said*.

פֻּעַל (קל)

PAST

said

אָמַרְתִּי...

I	אָמַרְתִּי
you s.	אָמַרְתָּ
he/it m.	אָמַר
she/it f.	אָמַרְתְּ
we	אָמַרְנָא
you pl.	אָמַרְתֶּן
they m.	אָמְרוּ
they f.	אָמְרָא

פִּעֵל (קל)

PARTICIPLE		
	ACTIVE <i>saying</i> אומר... אָמַר	PASSIVE <i>said</i> אָמוּר, אָמוּרָה אָמִיר
m.s.	אָמַר	אָמִיר
f.s.	אָמְרָא	אָמִירָא
m.pl.	אָמְרִין	—

FUTURE	
	<i>will say</i> אָמַר... אִימַר
I	אִימַר
you s.	תִּימַר
he/it m.	יִימַר
she/it f.	תִּימַר
we	נִימַר
you pl.	תִּימְרוּן
they	יִימְרוּן

פִּעֵל (קל)

IMPERATIVE

say!

אָמַר, אֱמַר!

m.s.	אֵימַר
f.s.	אִימְרִי

GERUND / INFINITIVE

(to) say

לֵאמֹר, אֲמֹר

לְאִמֹּר, מֵאִמֵּר

(12) אכל (initial א)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 99.

	פַּעַל (קל)	אַתְּפַעַל	אַפַּעַל
PAST			
	<i>ate</i> אָכַלְתִּי ...		<i>fed</i> הָאָכַלְתִּי, הָאָכִיל
I	אָכַלְתִּי	—	אוֹכִילִית
you s.	אָכַלְתָּ, אָכַלְתְּ	—	—
he/it m.	אָכַל	—	אוֹכֵלָךְ
she/it f.	אָכַלְתְּ	—	—
you pl.	אָכַלְתֶּיךָ	—	—
they m.	אָכַלוּ	—	—
they f.	אָכַלְוּ	—	—

PARTICIPLE			
	ACTIVE <i>eating</i> אוֹכֵל ...	PASSIVE <i>eaten</i> אוֹכִילִי-	REFL./PASS. <i>is eaten</i> נֶאֱכָל ...
m.s.	אוֹכֵל	—	מִתְאָכִיל
f.s.	אוֹכֶלֶת	—	מִתְאָכֶלֶת
m.pl.	אוֹכְלִין	אוֹכִילֵי- ¹⁷	—

¹⁷ This participle is in the *construct* state. See the beginning of Chapter 7.

אָפֿעל	אַתָּפֿעל	פֿעל (קל)
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FUTURE

	<i>will eat</i> אָכֿל ...	<i>will be eaten</i> יֵאָכֿל ...	<i>will feed</i> יֵאָכֿיל
I	איִכּוֹל	—	—
you s.	תִּיכּוֹל	—	—
he/it m.	יִיכּוֹל	יִתָּאָכֿיל	יּוֹכִיל
she/it f.	תִּיכּוֹל	תִּתָּאָכֿיל	—
we	נִיכּוֹל	—	—
you pl.	תִּיכּוֹלֶיךָ	—	—
they	יִיכּוֹלֶיךָ	יִתָּאָכֿלוּ	—

IMPERATIVE

	<i>eat!</i> אָכֿל!, אָכֿלוּ!		
m.s.	אָכּוֹל	—	—
m.pl.	אָכֿלוּהֶיךָ	—	—

GERUND / INFINITIVE

<i>(to) eat</i> לֵאָכֿל, אָכֿל	<i>"be eaten"</i> הָאָכֿל	
לְמִיכָל, מִיכָל	אֶת־אָכֿלָא	—

(13) אלף (initial א)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb ילף in the Talmud on p. 83. As noted in that chapter, it is uncertain as to whether אלף or ילף should be regarded as the root of some verbal forms. In Targum Onkelos all the forms attested can be explained as deriving from אלף — including the passive participle with a suffix (indicating the subject), אֲלִיפְנָא, *I am accustomed*, a form which cannot be explained as a derivative of the root ילף.

פֻּעַל / אִפְעַל ¹⁸	פֻּעַל (קל)
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PAST		
		<i>taught</i> לְמַדְתִּי, לְמַד
I	—	אֲלִיפִית
he/it m.	—	אֲלִפִּיה

ACTIVE PARTICIPLE		
		<i>teaching</i> מְלַמֵּד, מְלַמְדִּים
m.s.	—	מְלִיף
m.pl.	—	מְלַפִּין

PASSIVE PARTICIPLE WITH SUFFIX		
	<i>am accustomed</i> לְמוֹד אֲנִי / רְגִיל אֲנִי	
I	אֲלִיפְנָא	—

18 Either *binyan* פֻּעַל from אלף or *binyan* אִפְעַל from ילף.

פֻּעַל (קל)	פֻּעַל/אַפְעֵל ¹⁹
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FUTURE		
	<i>will learn</i> תִּלְמַד ...	<i>will teach</i> אֶלְמַד / אוֹרֶה ...
I	—	אֶלִּיף
you s.	תִּילָף	תִּלְמַנִּי
he/it m.	יִילָף	—
you pl.	תִּילְפוּ	תִּלְפוּ
they	יִילְפוּ	יִלְפוּ

IMPERATIVE		
		<i>teach!</i> לְמַד!
m.s.	—	אֶלְפֵה

GERUND / INFINITIVE		
	<i>(to) learn</i> לְמַד	<i>to teach</i> לְלַמַּד / לְהוֹרֹת
	מִילָף	לְאֶלְפֵה, לְאֶלּוּפִיהוּן

19 Either *binyan* פֻּעַל from אלה or *binyan* אַפְעֵל from ילף.

(14) ילד (initial root-letter י)

As in Hebrew, this verb appears in *binyan* קל in the sense of *give birth*; its passive, *binyan* אֶתְפַּעַל in the sense of *be born*; and in the causative אֶפְעֵל *binyan* meaning *father, beget*. In the last *binyan* the initial root-letter י becomes ו, e.g., אֹלִיד, as in its Hebrew counterpart הוֹלִיד. In addition, two forms are attested from *binyan* אֶתְפַּעַל, with an intensified, reflexive meaning: one, אֶתִּילֵד, appears both in the past tense, *they reproduced*, and in the imperative masculine plural, *reproduce!* — and the other is the future masculine plural, יִתְּלִדוּ, *they will be reproduced*.

פַּעַל (קל)	אֶתְפַּעַל	אֶפְעֵל
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	PAST		
	<i>gave birth</i> יִלְדָתִי ...	<i>was born</i> נֹלַד ...	<i>fathered</i> הוֹלִיד
I	יִלְדִית	—	—
he/it m.	—	אֶתִּילִיד	אֹלִיד
she/it f.	יִלְדִית	אֶתִּילִידת	—
they m.	—	אֶתִּילִידו	—
they f.	יִלְדִידא	אֶתִּילִידא	—

פֶּעַל (קל)		אֲתַפְּעֵל		אֶפְעֵל	
PARTICIPLE					
ACTIVE giving birth יולדות	PASSIVE born ילוד...				
m.s.	—	יֹלִיד	—	—	—
f.s.	—	יֹלִידָא	—	—	—
m.pl.	—	יֹלִידֵי- ²⁰	—	—	—
f.pl.	יֹלְדוֹן	—	—	—	—
FUTURE					
will give birth תִּלְדֵּי...	will be born יִנָּלֵד	will father תּוֹלִיד...			
you m.s.	—	—	—	—	תּוֹלִיד
you f.s.	תִּלְדִּין	—	—	—	—
he/it m.	—	יִתְּלִיד	—	—	יּוֹלִיד
she/it f.	תִּלְדִּי	—	—	—	—
you pl.	—	—	—	—	תּוֹלְדוֹן
they f.	יִלְדִּין	—	—	—	—
GERUND / INFINITIVE					
to give birth לָלֶדֶת					
	לְמִילֵד	—	—	—	—

20 This participle is in the construct state. See the beginning of Chapter 7.

(15) ידע (initial י and final guttural)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 81 — with one significant exception: in Targum Onkelos the causative *binyan* of this verb, e.g., הוֹדַע, is formed by the addition of a ה prefix, as in all Hebrew verbs and as in some verbs in Biblical Aramaic — but unlike the Babylonian Aramaic form אוֹדַע. Besides that *binyan* and *binyan* קל, which are presented in the paradigms, three passive forms occur in *binyan* אֲתִידַע, *it was known*, in the past tense, and the two future forms יִתִּידַע and תִּתִּידַע, *it will be known*. In addition it appears that a secondary Aramaic root מוֹדַע has been derived from ידע that has generated such forms as אֲשַׁתְּמוֹדַע, *he recognized*, in *binyan* אֲשַׁתְּפַעַל, the reflexive/passive of שַׁפַּעַל.

הִפְעִיל		פָּעַל (קל)
PAST		
made known ... הוֹדַעְתִּי		knew ... יִדַּעְתִּי
הוֹדַעְתִּי	יִדַּעְתִּי	I
הוֹדַעְתָּנִי	יִדַּעְתָּ, יִדַּעְתָּא	you s.
הוֹדַע	יִדַּע	he/it m.
—	יִדַּעַת	she/it f.
—	יִדַּעְנָא	we
—	יִדַּעְתּוֹן	you m.pl.
—	יִדַּעְתִּין	you f.pl.
—	יִדַּעוּ	they m.
—	יִדַּעָא	they f.

הַפֶּעַל	פָּעַל (קל)
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PARTICIPLE

	ACTIVE <i>knowing</i> יודֵעַ, יודָעִים	PASSIVE <i>known</i> יָדוּעַ	
m.s.	יָדַע	יָדוּעַ	—
m.pl.	יָדַעוּ	—	—

ACTIVE PARTICIPLE WITH SUFFIX

	<i>know</i> יודֵעַ אָנִי...	<i>make known/announce</i> מוֹדִיעַ אָנִי
I	יָדַעְנָא	מְהוֹדַעְנָא
you s.	יָדַעְתָּ	—
you pl.	יָדַעְתֶּם	—

FUTURE

	<i>will know</i> אֶדַע...	<i>will make known</i> תּוֹדִיעַ, יוֹדִיעַ
I	אֶדַע	—
you s.	תּוֹדַע	תּוֹדִיעַ
he/it m.	—	יְהוֹדִיעַ
we	נִדַע	—
you pl.	תּוֹדַעוּ	—
they	יִדַעוּ	—

הַפְעֵל	פִּעֵל (קל)
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IMPERATIVE		
	<i>know!</i> יָדַע!, יָדְעוּ!	<i>make known!</i> הוֹדֵעַ!
m.s.	יָדַע	הוֹדֵעַנִי
m.pl.	יָדְעוּ	—

GERUND / INFINITIVE	
<i>(to) know</i> לְדַעַת, יָדוּעַ	<i>to make known</i> לְהוֹדִיעַ
לְמִידָּע, מִידָּע	לְהוֹדֵעִיתָךְ

(16) יהב (initial י) / נתן (initial נ)

As in Babylonian Aramaic, the verbal root יהב, *give*, is parallel to the Hebrew root נתן in the past tense, the participle, and the imperative of *binyan* קל and in the reflexive/passive *binyan*, אַתְּפַעֵל. As for the future tense and the infinitive, no forms of this verb have been attested in Targum Onkelos, but forms from the root נתן are used instead. Compare the survey of the Babylonian Aramaic root that is presented on p. 86.

פַּעֵל (קל)		אַתְּפַעֵל	
PAST			
gave נָתַתִּי ...		was given נִתָּן ...	
I	יְהִיבִית	—	—
you s.	יְהִיבְתָּ	—	—
he/it m.	יְהִיב	אֲתִיְהִיב	—
she/it f.	יְהִיבִת	אֲתִיְהִיבִת	—
we	יְהִיבְנָה	—	—
they	יְהִיבוּ	אֲתִיְהִיבוּ	—

PARTICIPLE			
ACTIVE <i>giving</i> נֹתֵן ...		PASSIVE <i>given</i> נִתָּן ...	REFLEXIVE/PASSIVE <i>being given</i> נִתָּן
m.s.	יְהִיב	יְהִיב	מִתְיְהִיב
m.pl.	יְהִיבִין	יְהִיבִין	—

פֻּעַל (קל)	אַתְּפַעֵל
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FUTURE		
	<i>will give</i> אַתֵּן ...	<i>will be given</i> יִנָּתֶן ...
I	אֶתֵּן	—
you s.	תִּתֵּן	—
he/it m.	יִתֵּן	יִתְּהִיב
she/it f.	תִּתֵּן	תִּתְּהִיב
we	נִתֵּן	—
you pl.	תִּתְּנוּ	—
they	יִתְּנוּ	יִתְּהִיבוּ

IMPERATIVE		
	<i>give!</i> תֵּן! ...	
m.s.	הֵב	—
f.s.	הִבִּי	—
m.pl.	הִבּוּ	—

GERUND / INFINITIVE	
<i>(to) give</i> לְהִתֵּן, נָתַן	
לְמַתֵּן, מָתַן	—

(י initial) יתב (17)

As noted in the survey of the Babylonian Aramaic root in Chapter 4 above (on page 89), the root יתב is parallel to the Hebrew root ישב, because of the correspondence ("the consonantal shift") between the Hebrew ש and the Aramaic ת. In the past tense of *binyan* קל, all the forms are conjugated in the פָּעִיל pattern, e.g., יָתִיב, *he sat*, like סָלִיק (in verb 8 in this chapter). In the אִתְּפַעֵל and אִתְּפַעֵל *binyanim*, the initial root-letter becomes ו as in the Talmud.

	פָּעִיל (קל)	אִתְּפַעֵל	אִתְּפַעֵל
PAST			
	<i>sat</i> יִשְׁבְּתִי ...	<i>caused to dwell</i> הוֹשְׁבְתִי ...	<i>lived</i> הָתִישְׁבָּת / גִּרָת ...
I	יְתִיבִית	אוֹתִיבִית	—
you s.	—	—	אוֹתִיבְתָּ
he/it m.	יְתִיב	אוֹתִיב	אוֹתִיב
she/it f.	יְתִיבִת	—	—
we	יְתִיבְנָא	—	—
you pl.	יְתִיבְתּוּן	—	—
they	יְתִיבוּ	—	אוֹתִיבוּ

ACTIVE PARTICIPLE			
	<i>sitting/living</i> יוֹשֵׁב ...		
m.s.	יְתִיב	—	—
f.s.	יְתִיבָא	—	—
m.pl.	יְתִיבִין	—	—

פֻּעַל (קל)	אִפְעֵל	אִתְפַּעֵל
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FUTURE			
	<i>will sit</i> תֵּשֵׁב...		<i>will live</i> יִתְיַשֵּׁב/יִחְיֶה
you s.	תֵּתִיב	—	—
he/it m.	יִתִּיב	—	יִתְיַתֵּב
she/it f.	תֵּתִיב	—	—
we	נִתִּיב	—	—
you pl.	תִּתְּבוּן	—	—
they	יִתְּבוּן	—	—

IMPERATIVE			
	<i>sit!/live!</i> שֵׁב!...	<i>settle!</i> הוֹשֵׁב!	
m.s.	תִּיב	אוֹתִיב	—
f.s.	תִּיבִי	—	—
m.pl.	תִּיבוּ	—	—

GERUND / INFINITIVE			
	<i>to sit/to live</i> לִשְׁבֹּת		<i>to live</i> לְהִתְיַשֵּׁב / לָגוֹר
	לְמִיתֵב	—	לְאִתְיַתֵּב

(18) תוב ("hollow" root)

Verbal forms from the Aramaic root תוב, *return*, regularly translate Biblical forms from the Hebrew root שוב, based upon the correspondence ("the consonantal shift") between the Aramaic ת and the Hebrew ש. Thus, the Aramaic קל form, תב, *he returned* (in an intransitive sense, i.e., *he came back*), serves to translate the Biblical שָׁב or וַיָּשָׁב from the corresponding Hebrew *binyan*.²¹

Onkelos uses the causative *binyan* אפעל, e.g., אַתִּיב, *he returned* (in a transitive sense, i.e., *he brought back*), *he replied*, to translate both the cognate Hebrew verb, e.g., הָשִׁיב and וַיָּשָׁב, as well as the verb ענה. In like manner, the reflexive/passive אַתְּפַעֵל form, אַתְּתַב, *he was returned*, is used to translate the Hebrew הוּשַׁב. The conjugation of the last two *binyanim* in the paradigms below differs markedly from that of its Babylonian Aramaic counterpart recorded in the paradigms in Chapter 4 on pages 93-95 above.

	פַּעַל (קל)	אִפְעַל	אֲתַפְעֵל
	PAST		
	<i>came back</i> שָׁבְתִי...	<i>brought back</i> הָשִׁיב...	<i>was returned</i> הוּשַׁב
I	תְּבִית	—	—
he/it m.	תֵּב	אַתִּיב	אַתְּתַב
she/it f.	תְּבַת	אַתִּיבַת	—
we	תְּבִנָּא	אַתִּיבִנָּא	—
you pl.	תְּבִיתוֹן	אַתִּיבִיתוֹן	—
they	תְּבוּ	אַתִּיבוּ	—

21 The Aramaic verb הדר is frequently used in this sense in the Babylonian Talmud (see Chapter 4, Verb 5), but it does not function this way in Targum Onkelos.

פֻּעַל (קל)	אִפְעַל	אִתְּפַעַל
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PARTICIPLE				
	ACTIVE <i>coming back</i> שָׁב, שָׁבִים	ACTIVE <i>returning</i> מָשִׁיב...	PASSIVE <i>returned</i> מוֹשָׁב	
m.s.	תָּאִיב	מָתִיב	מָתִיב	—
m.pl.	תִּיבִין	מְתִיבִין	—	

FUTURE			
	<i>will come back/ return</i> אָשׁוּב...	<i>will bring back/ return</i> אָשִׁיב...	<i>will be restored/ will be answered</i> תּוֹשֵׁב, יוֹשֵׁב
I	אָתּוּב	אָתִיב/אָתִיב ²²	—
you s.	תָּתּוּב	תָּתִיב	תָּתִתֵּב
he/it m.	יָתּוּב	יָתִיב	יָתִתֵּב
she/it f.	תָּתּוּב	תָּתִיב	—
we	נָתּוּב	—	—
you pl.	תָּתּוּבוּן	תָּתִיבוּן/תָּתִיבוּן ²²	—
they m.	יָתּוּבוּן	יָתִיבוּן	—
they f.	—	יָתִיבוּן/יָתִיבוּן ²²	—

22 Versions within the Yemenite tradition differ with regard to the vocalization of this form.

פַּעַל (קל)	אִפְעַל	אִתְּפַעַל
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IMPERATIVE			
	<i>come back!/return!</i> שוב! ...	<i>restore!/return!</i> הָשֵׁב!	
m.s.	תוב	אֲתִיב	—
f.s.	תובי	—	—
m.pl.	תובו	—	—

GERUND / INFINITIVE		
<i>(to) come back</i> לְשׁוּב, שׁוּב	<i>to bring back/reply</i> לְהָשִׁיב	
לְמַתֵּב, מַתֵּב	לְאַתְבוֹתִיָּה	—

(19) קום ("hollow" root)

Onkelos uses the Aramaic verb קום in *binyan* קל to translate the Hebrew verbs: קום, *rise*, and עמד, *stand*. The Aramaic קיים in *binyan* פִּעֵל is mostly used with the meanings: *swear* (=take an oath) or *promise*, but occasionally *set up*, *establish* and *keep alive*; its reflexive/passive אֲתַקִּימ, from *binyan* אֲתַפְּעֵל, means *survive*.

The causative form אֲקִים in *binyan* אֲפַעֵל — whose conjugation is significantly different from its Babylonian Aramaic counterpart presented in Chapter 4 (pp. 132-135) — is used in the senses of *set up*, *establish*, *raise* and *cause to stand*. *Binyan* אֲתַפְּעֵל (the reflexive/passive of אֲפַעֵל) has generated only two forms: אֲתַקִּם, *it was set up*, and יִתַּקִּם, *it will be stood up*, and hence it is not presented in the paradigms below.

אֲפַעֵל	אֲתַפְּעֵל	פִּעֵל	פִּעֵל (קל)
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	PAST			
	stood קָמַתָּ...	swore קִימַתִּי...	survived נִתְקַיַּם / חִי...	set up הֻעַמְדַתִּי...
I	—	קִימִית	—	אֲקִימִית
you s.	קָמַתָּא	קִימַתָּא	—	אֲקִימַתָּא
he/it m.	קָם	קִיִּים	אֲתַקִּיִּים	אֲקִים
she/it f.	קָמַת	—	—	—
you m.pl.	קָמַתּוּן	קִימַתּוּן	—	—
you f.pl.	—	קִימַתִּין	—	—
they m.	קָמוּ	קִיִּמוּ	אֲתַקִּיִּמוּ	—
they f.	קָמָא	קִימָא	—	—

פֿעל (קל)	פֿעל	אַתֿפֿעל	אַפֿעל
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PARTICIPLE

	<i>standing</i> עומד, עומדים	<i>keeping alive</i> מְקִיִּים	<i>surviving</i> מתְקִיִּים / חי	<i>setting up</i> מְקִיִּים, מְקִימִים
m.s.	קָאִים	מְקִיִּים	מִתְקִיִּים	מְקִיִּים
m.pl.	קֹמִיִּין	—	—	מְקִימִין

FUTURE

	<i>will stand/ rise</i> תֵּעַמַּד / תִּקּוּם...	<i>will establish/ swear</i> אֶקְיִם...	<i>will survive</i> יִתְקִיִּים / יִחְיֶה...	<i>will set up/ establish</i> אֶקְיִם...
I	—	אֶקְיִים	—	אֶקְיִים
you s.	תִּקּוּם	תִּתְקִיִּים	—	תִּתְקִיִּים
he/it m.	יִקּוּם	יִתְקִיִּים	יִתְקִיִּים	יִקּוּם
she/it f.	תִּקּוּם	—	תִּתְקִיִּים	—
we	נִקּוּם	נִתְקִיִּים	—	—
you pl.	—	תִּתְקִימוּן	—	תִּתְקִימוּן
they m.	יִתְקִימוּן	יִתְקִימוּן	—	יִתְקִימוּן
they f.	יִתְקִימוּן	—	—	—

פֿעֵל (קל)	פֿעֵל	אַתֿפֿעֵל	אַפֿעֵל
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IMPERATIVE			
<i>rise!/stand!</i> קום! / עֲמֹד! ...	<i>swear!</i> קִים! , קִימוּ!	<i>survive!</i> חִיו!	<i>establish!</i> הָקֵם!
m.s.	קום	קִיִּים	אָקִים
f.s.	קִימִי	—	—
m.pl.	קִימוּ	קִיִּימוּ	אֲתִקְיִימוּ

GERUND / INFINITIVE			
<i>to stand/ to rise</i> לִעֲמֹד / לָקֹם	<i>(to) fulfill/ keep alive</i> (לִ)קִּים		<i>(to) raise up/ establish</i> לְהָקִים, הָקֵם
לְמָקֵם	(לִ)קִּימָא, לְקִימֹתָא	—	לְאַקְמָא, אַקְמָא

(20) נוּחַ ("hollow" root with initial נ)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of this verb in the Talmud on p. 136 — except for the fact that *binyan* אַתְּפַעֵל is not used in the Targum at all.

פַּעַל (קל)		אַפְעֵל	
PAST			
rested נָח, נָחָה, נָחוּ		kept הִנִּיחָהּ	
he/it m.	נָח	—	
she/it f.	נָחָה	אָחַתְתִּיהָ	
they	נָחוּ	—	
ACTIVE PARTICIPLE			
		giving rest מְנִיחַ	
m.s.	—	מֵנַח	
FUTURE			
will rest תִּנּוּחַ...		will calm/give rest אָנִיחַ, יָנִיחַ	
I	—	אָנִיחַ	
you s.	תִּנּוּחַ	—	
he/it m.	יָנִיחַ	יָנִיחַ	
you pl.	תִּנּוּחוּן	—	
they	יִנּוּחוּן	—	

פָּעַל (קל)	אַפְעֵל
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IMPERATIVE	
	<i>leave aside!</i> הִנַּח!
m.s.	אִנַּח

GERUND / INFINITIVE	
<i>(to) rest</i> לָנוּחַ, נוּחַ	<i>to place</i> לְהַנִּיחַ
לְמַנַּח, מָנַח	לְאַנְחוּתָהּ

(21) מוֹת ("hollow" verb)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of this verb in the Talmud on p. 139 — with the addition of the causative *binyan*, אֶפְעֵל, in the Targum.

אֶפְעֵל		פִּעַל (קל)	
PAST			
<i>put to death</i> הָמִית		<i>died</i> מָת... מָתָה	
אָמִית	מָת	הָמִית	הָמִית
—	מִיתָה	הָמִית	הָמִית
—	מִיתָה	הָמִית	הָמִית
—	מִיתָה	הָמִית	הָמִית

ACTIVE PARTICIPLE			
<i>putting to death</i> מְמִית		<i>dying</i> מָת... מָתָה	
מְמִית	מָת	מְמִית	מְמִית
—	מִיתָה	מְמִית	מְמִית
—	מִיתָה	מְמִית	מְמִית

פִּעֵל (קל)	אַפְעֵל
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FUTURE		
	<i>will die</i> אָמוֹת... תָּמִית	<i>will put to death</i> תָּמִית
I	אָמוֹת	—
you s.	תָּמוֹת	תָּמִית
he/it m.	יָמוֹת	—
she/it f.	תָּמוֹת	—
we	נָמוֹת	—
you pl.	תָּמוֹתוֹן	—
they m.	יָמוֹתוֹן	—
they f.	יָמוֹתָן	—

GERUND / INFINITIVE	
<i>(to) die</i> לָמוֹת, מוֹת	
לְמָמָה, מָמָה	—

(22) עלל ("geminate" root)

The meaning of this verb and its conjugation in *binyan* קל and in the causative *binyan* אפעל in Targum Onkelos are similar to those described in the survey of this verb in the Talmud on p. 129 above — with the addition of *binyan* אתפעל, the reflexive/passive of *binyan* אפעל.

Besides the *binyanim* presented in the paradigms below, the form תעליל, from the rare פעל *binyan*, appears twice in Targum Onkelos, in his translation of (לא תעולל (ויקרא יט י; דברים כד: כא), *you may not pick immature grapes* ("oleloth").

	פעל (קל)	אפעל	אתפעל
PAST			
	<i>entered</i> באתי...	<i>brought in</i> הבאת...	<i>was brought in...</i> הובא...
I	עלית	—	—
you s.	—	אעילתנא	—
he/it m.	על	אעיל	אתעל
she/it f.	עלת	—	—
they m.	עלו	אעילו	אתעלו
they f.	עלא	—	—

PARTICIPLE			
	<i>entering</i> בא, באים	<i>bringing in</i> מביא	<i>being brought in</i> מובא, מובאים
m.s.	עליל	מעיל	מתעל
m.pl.	עלין	—	מתעלין

פַּעַל (קל)	אַפְעַל	אַתְפַּעַל
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FUTURE			
	<i>will enter</i> אָבואַ ...	<i>will bring in</i> אָביאַ ...	<i>will be brought in</i> יִבָּא
I	אֵיעוּל	אַעִיל	—
you s.	תֵּיעוּל	תַּעִיל	—
he/it m.	יִיעוּל	יַעִיל	יִתְעַל
she/it f.	תִּיעוּל	—	—
we	נִיעוּל	נַעִילנוּן	—
you pl.	תִּיעֲלוּן	תַּעֲלוּן	—
they	יִיעֲלוּן	יַעֲלוּן	—

IMPERATIVE			
	<i>come!</i> בֹּא! ...	<i>bring in!</i> הָבֵא!	
m.s.	עוּל	אַעִיל	—
f.s.	עוּלִי	—	—
m.pl.	עוּלוּ	—	—

GERUND / INFINITIVE		
<i>(to) enter</i> לְבֹא, בּוֹא	<i>(to) bring in</i> לְהָבִיא, הָבֵא	
לְמִיעֵל, מִיעֵל	לְאַעֲלֹא, אַעֲלוּלִי, לְאַעֲלוֹתָךְ	—

(י גלי (final root-letter (23)

The Aramaic root גלי, like its Hebrew cognate גלה, is used in two entirely different senses: (1) *exile* and (2) *reveal*. The active participle and the future of *binyan* קל as well as all of *binyan* אפעל, appear in the former sense; while the past, the passive participle and the infinitive of *binyan* קל, in addition to the entire *binyan* פעל and *binyan* אתפעל, appear in the latter sense. In addition to these *binyanim* — all of which are presented in the paradigms below — just two forms are attested from *binyan* אתפעל: אתגלי, *he became exposed*, and תתגלי, *it will become exposed*.

אפעל	פעל	אתפעל	פעל (קל)
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PAST				
	<i>went into exile</i> גלה	<i>revealed myself...</i> נגליתי...	<i>revealed</i> גלה	<i>exiled</i> הגלה
I	—	אתגליתי	—	—
he	גלא	אתגלי	גלי	אתגלינון

PARTICIPLE					
	ACTIVE <i>going into exile</i> גולה	PASSIVE <i>revealed</i> גלי...	REFL./PASS. <i>revealing oneself</i> נגלה		ACTIVE <i>driving into exile</i> מגלה
m.s.	גלי	גלי	מתגלי	—	מגלי
m.pl.	—	גלן	—	—	—
f.pl.	—	גלין	—	—	—

פֻּעַל (קל)	אַתְּפַעֵל	פֻּעַל	אַפְעֵל
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FUTURE				
	<i>will go into exile</i> יִגְלוּ	<i>will reveal myself...</i> אֶגְלֶה...	<i>will reveal</i> תִּגְלֶה...	<i>will drive into exile</i> יִגְלֶה
I	—	אֶתְגַּלֶּי	—	—
you s.	—	—	תִּגְלִי	—
he/it m.	—	יִתְגַּלֶּי	יִגְלִי	יִגְלִי
she/it f.	—	תִּתְגַּלֶּי	תִּגְלִי	—
we	—	נִתְגַּלֶּי	—	—
they m.	יִגְלוּן	—	—	—
they f.	—	יִתְגַּלֶּינָן	—	—

IMPERATIVE				
		<i>reveal yourself!</i> הִגְלֶה!		
m.s.	—	אֶתְגַּלֶּי	—	—

GERUND / INFINITIVE				
<i>"go into exile"</i> גָּלָה	<i>to reveal oneself</i> לְהִגָּלוֹת	<i>to reveal</i> לְגַלּוֹת		
מִגָּלָא	לְאַתְגַּלְאָה	לְגַלְאָה	—	

(24) חזי (initial guttural and final י)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 108 — with *binyan* קל (e.g., חזא, *he saw*) translating the Biblical Hebrew in the same *binyan* (e.g., ראה), and the causative *binyan* אפעל (e.g., אחזי, *he showed*) translating the parallel Hebrew הפעיל (e.g., הראה).

In addition, in the Yemenite editions of the Targum, *binyan* אתפעל (the reflexive/passive of the causative אפעל *binyan*, e.g., אתחזי) occurs, even as a translation of נראה or יראה, where there is no hint at a causative meaning! According to other traditions, however, in such cases the *binyan* אתפעל (e.g., אתחזי) is used, as mentioned in the footnotes.

	פֻּעַל (קל)	אִפְעַל	אִתְפַּעַל
PAST			
	<i>saw</i> רִאִיתִי ...	<i>showed</i> הִרְאִיתִי, הִרְאָה	<i>were shown/appeared</i> הִרְאִיתִי, נִרְאָה, נִרְאָו
I	חִזִּיתִי, חִזִּית	—	—
you s.	חִזִּיתָא	אִחֲזִיתָךְ	אִתְחִזִּיתָא
he/it m.	חִזָּא	אִחֲזִי	אִתְחִזִּי ²³
she/it f.	חִזָּת	—	—
we	חִזִּינָא	—	—
you pl.	חִזִּיתוֹן	—	—
they m.	חִזּוּ	—	אִתְחִזִּיאוּ ²³
they f.	חִזָּאָה	—	—

23 In many versions of Targum Onkelos, אתחזי from *binyan* אתפעל is used instead.

פֿעַל (קל)	אַפֿעַל	אַתֿפֿעַל
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PARTICIPLE				
	ACTIVE <i>seeing</i> רֹאֶה... חֲזִי	PASSIVE <i>worthy</i> רְאוּי... חֲזִי ²⁴	ACTIVE <i>showing</i> מֵרָאָה מִחֲזִי	REFLEXIVE/PASSIVE <i>shown</i> מִרָאָה מִתְחֲזִי
m.s.	חֲזִי	חֲזִי ²⁴	מִחֲזִי	מִתְחֲזִי
f.s.	חֲזִיָּא	חֲזִיָּא	—	—
m.pl.	חֲזִין	—	—	—
f.pl.	חֲזִין	—	—	—

FUTURE			
	<i>will see</i> אַרְאֶה... חֲזִי	<i>will show</i> אַרְאֶה, יִרְאֶה מִחֲזִי	<i>will be seen/shown</i> יִרְאֶה... יִתְחֲזִי ²⁵
I	חֲזִי	מִחֲזִי	—
you s.	תְּחִי	—	—
he/it m.	יְחִי	יִתְחֲזִי	יִתְחֲזִי ²⁵
she/it f.	תְּחִי	—	תְּתִחֲזִי ²⁵
we	נְחִי	—	—
you m.pl.	תְּחִין	—	תְּתִחֲזִין ²⁵
you f.pl.	תְּחִין	—	—
they	יְחִין	—	יִתְחֲזִין ²⁵

24 This form, which is identical with the active participle, regularly appears in Yemenite editions as a passive participle too!

25 In many versions of Targum Onkelos: יִתְחִי and יִתְחִי from *binyan* אִתְפֿעַל.

פַּעַל (קל)	אַפְעֵל	אַתְפַּעַל
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IMPERATIVE

	<i>see!</i> רֹאֵה!, רְאוּ!	<i>show!</i> הִרְאֵה!	
m.s.	חֲזִי	אַחֲזִינִי	—
m.pl.	חֲזוּ	—	—

GERUND / INFINITIVE

<i>(to) see</i> לִרְאוֹת, רְאֵה	<i>to show</i> לְהִרְאוֹת	<i>to be seen</i> לְהִרְאוֹת
לְמַחֲזִי, מַחֲזֵא	לְאַחֲזֵא	לְאַתְחֲזֵא ²⁶

26 In many versions of Targum Onkelos, לְאַתְחֵחַ from *binyan* אַתְפַּעַל is used instead.

(25) עדי (initial guttural and final י)

This Aramaic verb is used most frequently by Onkelos in the sense of *move away* in *binyan* קל (e.g., עָדָא = Biblical Hebrew סָר or עָבַר) and *remove* (e.g., הָסִיר = אַעְדִּי) in the causative *binyan* אַפְעִיל, as presented in the paradigm below. In addition two forms from the אַתְפַּעֵל *binyan* (the reflexive/passive of the אַפְעִיל) are attested: אַתְעָדָא, *it (f.) was removed*, and the participle מְתַעֲדָא, *being removed*.

The פַּעַל *binyan* of this verb has an entirely different meaning, *become pregnant* (e.g., עָדִיאַת, *she conceived*).

פַּעַל (קל)	פַּעַל	אַפְעִיל
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PAST			
	<i>passed/ moved away</i> עָבַר / סָר ...	<i>conceived/ became pregnant</i> הָרְתָה, הָרָו	<i>removed</i> הָסִיר / בָּטַל ...
he/it m.	עָדָא	—	אַעְדִּי
she/it f.	—	עָדִיאַת	אַעְדִּיאַת
they m.	עָדוּ	—	אַעְדִּיאוּ
they f.	—	עָדִיאוּהָ	—

PARTICIPLE			
	<i>ACTIVE</i> <i>moving away</i> עוֹבֵר / סָר	<i>PASSIVE</i> <i>becoming pregnant</i> מְעַבְרָת	<i>ACTIVE</i> <i>removing</i> מְסִיר / מְסִיר
m.s.	עָדִי	—	מְעַדִּי
f.s.	—	מְעַדִּיאַת	—

אָפֿעל	פֿעל	פֿעל (קל)
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FUTURE			
	<i>will move away</i> יָסוּר, יָסוּרוֹ	<i>will become pregnant</i> תִּתְעַבֵּר	<i>will remove</i> אָעבִיר / אָסִיר...
I	—	—	אָעִיר
you s.	—	—	תִּעִיר
he/it m.	יָעִיר	—	יָעִיר
she/it f.	—	תִּעִיר	תִּעִיר
you pl.	—	—	תִּעְדוֹן
they	יָעִידוּן	—	—

IMPERATIVE			
			<i>remove!</i> הָסֵר!, הָסִירוּ!
m.s.	—	—	אָעִיר
m.pl.	—	—	אָעִדוּ

GERUND / INFINITIVE		
		<i>to remove</i> לְהָסִיר
—	—	לְאָעִדָּא

(26) אתי (initial א and final י)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 123 — with *binyan* קל (e.g., אָתָא, *he came*) translating the Biblical Hebrew in the same *binyan* (e.g., בָּא), and the causative *binyan* אַפְעֵל (e.g., אָתִי, *he brought*) translating the parallel Hebrew הִפְעִיל (e.g., הִבִּיאַ). In addition to these common *binyanim*, which are presented in the paradigms below, Onkelos uses three forms from *binyan* אַתְפַּעַל (the reflexive/passive of the אַפְעֵל: אֲתִיתִיָּא, *it (f.) was brought*, יִתִּיתִי, *it will be brought*, and יִתִּיתוּן, *they will be brought*).

	פֻּעַל (קל)	אַפְעֵל
	PAST	
	came בָּאתִי ...	brought הִבִּאתִי ...
I	אֲתִיתִי, אָתִית	אֲתִיתִי ²⁷
you s.	אָתִיתָ	אֲתִיתָ ²⁷
he/it m.	אָתָא	אָתִי ²⁷
she/it f.	אָתָת	אֲתִיתִיהָ ²⁷
we	אֲתִינוּ	—
you pl.	אֲתִיתוּן	אֲתִיתוּן ²⁷
they m.	אָתוּ	אֲתִיאוּ, אֲתוּ ²⁷
they f.	אָתָהּ	—

27 In some editions of Targum Onkelos: אָתִי — rather than אֲתִי.

פֿעֵל (קל)		אַפֿעֵל
ACTIVE PARTICIPLE		
	<i>coming</i> בָּא... <i>coming</i>	<i>bringing</i> מֵבִיא... <i>bringing</i>
m.s.	אָתִי	מֵבִיִּי ²⁸
f.s.	אָתִיא	—
m.pl.	אֲתֹן	מֵבִיִּי ²⁸
f.pl.	אֲתֹנָן	מֵבִיִּי ²⁸

FUTURE		
	<i>will come</i> אָבא... <i>will come</i>	<i>will bring</i> אָביא... <i>will bring</i>
I	אֵיִי	אֵיִי
you s.	תֵּיִי	תֵּיִי
he/it m.	יֵיִי	יֵיִי
she/it f.	תֵּיִי	תֵּיִי
we	נֵיִי	—
you pl.	תֵּיִי	תֵּיִי
they m.	יֵיִי	יֵיִי
they f.	יֵיִי	יֵיִי

28 In some editions of Targum Onkelos: מֵיִי — rather than מֵיִי.

פֿעַל (קל)	אַפֿעַל
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IMPERATIVE

	<i>come!</i> בוא! ...	<i>bring!</i> הָבֵא! ...
m.s.	אַיִתָּא	אַיִתָּא ²⁹
f.s.	אַיִתָּא	—
m.pl.	אַיִתּוּ	אַיִתּוּ ²⁹

GERUND / INFINITIVE

<i>(to) come</i> לְבוֹא, בּוֹא	<i>to bring</i> לְהָבִיא
לְמִיתִי, מִיתָא	לְאַיִתָּא ²⁹

29 In some editions of Targum Onkelos: אַיִ — rather than אַיִ.

(27) הוי (initial guttural and final י)

In Targum Onkelos this Aramaic verb הוי, like its Biblical Hebrew counterpart, is used only in *binyan* קל.

פֻּעַל (קל)	
PAST	
was הָיִיתִי...	
I	הָיִיתִי
you s.	הָיִיתָ
he/it m.	הָיָה
she/it f.	הָיָה
we	הָיִינוּ
you pl.	הָיִיתֶם
they m.	הָיוּ
they f.	הָיָה

ACTIVE PARTICIPLE	
being הֹוֶה...	
m.s.	הֹוֶה
f.s.	הֹוֶה
m.pl.	הֹוֶה

פֻּעַל (קל)

FUTURE

will be

אֶהְיֶה...

I	אֶהְיֶה, אֵינִי
you s.	תִּהְיֶה
he/it m.	יִהְיֶה
she/it f.	תִּהְיֶה
we	נִהְיֶה
you m.pl.	תִּהְיוּ
you f.pl.	תִּהְיוּנָה
they m.	יִהְיוּ
they f.	יִהְיוּנָה

IMPERATIVE

be!

הִיָּה!...

m.s.	הִי
f.s.	הִיא
m.pl.	הֵם

GERUND / INFINITIVE

(to) be

לִהְיוֹת, הִיָּה

לִמְהוּי, מִהְיוֹה

(28) שתי (initial sibilant and final י)

As in the conjugation in the Babylonian Talmud described above on p. 120, this verb appears only in *binyan* קל in Targum Onkelos — except for only one form in the *binyan* אֶתְפַּעַל, *יִשְׁתֵּתִי*, *it will be drunk*. Like its counterpart in the Talmud, the third-person masculine singular form in the past tense שְׁתִּי ends in יִ, rather than in the final א־ that appears in most final semi-vowel verbs (e.g., חָזַא). The prosthetic א, however, which is fairly common in the conjugation of the Talmudic verb, appears in Onkelos only in the imperative form אִשְׁתָּ (drink!). The suffix of the first-person singular of the past tense is -תִּי in Targum Onkelos, e.g., in the form שְׁתִּיתִי — rather than the suffix -אִי in the Aramaic of the Talmud (e.g., שְׁתִּיתֵּי).

פַּעַל (קל)

PAST

drank

...שְׁתִּיתִי

I	שְׁתִּיתִי
he/it m.	שְׁתִּי
she/it f.	שְׁתִּיאַת
you pl.	שְׁתִּיתוֹן
they	שְׁתִּיאוּ

ACTIVE PARTICIPLE

drinking

...שׁוֹתֶה

m.s.	שְׁתִּי
f.s.	שְׁתִּיא
m.pl.	שְׁתִּין

פֶּעַל (קל)

FUTURE

will drink

אֶשְׁתֶּה...

I	אֶשְׁתֶּה
you s.	תִּשְׁתֶּה
he/it m.	יִשְׁתֶּה
we	נִשְׁתֶּה
you pl.	תִּשְׁתּוּ

IMPERATIVE

drink!

שְׁתֵּה!

m.s.	אֶשְׁתֶּה
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GERUND / INFINITIVE

to drink

לִשְׁתּוֹת

לְמִשְׁתֵּי

(29) שאל (middle root-letter א)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 78. Only one form is attested from the causative אפעל *binyan*, אשאילונן, *they granted them their requests*, and that *binyan* has been omitted from the paradigm.

פֻּעַל (קל)	פֻּעַל
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PAST		
	<i>asked</i> שאלתי...	<i>asked, longed</i> שאל, התאוו
I	שאילית	—
you s.	שאילתא	—
he/it m.	שאיל	שאיל
they	שאילו	שאילו

ACTIVE PARTICIPLE		
	<i>asking</i> שואל	<i>longing/lusting</i> משאלים / מתאווים
m.s.	שאיל	—
m.pl.	—	משאלי

פִּעֵל (קל)	פִּעֵל
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FUTURE		
	<i>will ask</i> תִּשְׁאַל... תִּשְׁאַל	
you s.	תִּשְׁאַל	—
he/it m.	יִשְׁאַל	—
she/it f.	תִּשְׁאַל	—
they	יִשְׁאַלוּ	—

IMPERATIVE		
	<i>ask!</i> שְׁאַל! שְׁאַל	
m.s.	שְׁאַל	—

GERUND / INFINITIVE		
	<i>to ask</i> לִשְׁאַל	<i>"ask"</i> שְׁאוֹל
	לִמְשָׁאֵל	שְׁאָלָא

(30) הימן (quadrilateral)

Both the meaning of this verb and its conjugation in Targum Onkelos are similar to what has been described in the survey of the verb in the Talmud on p. 141. All the forms have an active meaning (like *binyan* פִּעֵל) — except for the passive participles, e.g., מְהִימָן, *believed, trustworthy*, and the unique passive future form יִתְהִימֶנּוּ, *they will be verified*, which is omitted from the paradigm below.

PAST	
<i>believed/trusted</i> הָאָמִין...	
he/it m.	הִימָן
you pl.	הִימַנְתֶּם
they	הִימִינוּ

PARTICIPLE		
	ACTIVE <i>believing</i> מֵאֲמִינִים	PASSIVE <i>believed/trustworthy</i> נֶאֱמָן...
m.s.	—	מְהִימָן
m.pl.	מְהִימָנִין	מְהִימָנִין
f.pl.	—	מְהִימָנָן

FUTURE	
<i>will believe</i> תֵּאֱמִין, יֵאֱמִינוּ	
you s.	תִּהְיִימָן
they	יִהְיִמֶנּוּ

(31) שיצי (quadriliteral with initial sibilant and final י)

This four-letter root is probably derived from the שפּעל *binyan* of the root יצי or יצא, and it has two different meanings: (1) *cast out (of the world) or destroy* and (2) *complete*. The paradigm below includes active forms (derived from *binyan* שפּעל) and reflexive/passive forms (from *binyan* אשפּעל).

	ACTIVE	REFLEXIVE/PASSIVE
	PAST	
	<i>completed/destroyed</i> כְּלִיתִי / הִשְׁמַדְתִּי ...	<i>would have been cast out</i> הוּשְׁמַדְתָּ
I	שִׁיצִיתִי	—
you	—	אֶשְׁתִּיצִיתָ
he/it m.	שִׁיצִי	—
she/it f.	שִׁיצִיָּאת	—
they	שִׁיצִיאוּנָן	—

ACTIVE	REFLEXIVE/PASSIVE
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FUTURE

	<i>will destroy</i> אֶכְלֶה / אֶשְׁמֵד ...	<i>will be cast out</i> אֶשְׁמֵד / אֶכְרֶת ...
I	אֶשְׁיָצִי	אֶשְׁתִּיָּצִי
you s.	תִּשְׁיָצִי	תִּשְׁתִּיָּצִי
he/it m.	יִשְׁיָצִי	יִשְׁתִּיָּצִי
she/it f.	תִּשְׁיָצִי	—
you pl.	תִּשְׁיָצוּן	תִּשְׁתִּיָּצוּן
they m.	יִשְׁיָצוּן	יִשְׁתִּיָּצוּן
they f.	—	יִשְׁתִּיָּצֵן

IMPERATIVE

	<i>destroy!</i> כֵּלֵה! / הִשְׁמֵד!	
m.s.	שִׁיָּצִי	—

GERUND / INFINITIVE

<i>to destroy</i> לְהַשְׁמִיד	<i>"be destroyed"</i> הִשְׁמֵד
לְשִׁיָּצָה, לְשִׁיָּצוּתִיה	אֶשְׁתִּיָּצָה

(32) שיזב (quadriliteral with initial sibilant)

This four-letter root probably developed from the שפּעל *binyan* of the root עזב, with the *tzére* vowel representing an original ע consonant.³⁰ The Biblical Hebrew root עזב is sometimes used in the sense of *help* or *save*, as in עזב תַּעֲזֹב עָמוֹ,³¹ which is the meaning of this Aramaic verb. The paradigm below includes both active forms (derived from *binyan* שפּעל) and reflexive/passive forms (mostly from *binyan* אשתפעל).

ACTIVE	REFLEXIVE/PASSIVE
--------	-------------------

PAST		
	<i>saved</i> הֲצִלְתִּי, הֲצִיל	<i>was saved</i> נִצְלָה
you	שִׁיזִיבְתָּ	—
he/it m.	שִׁיזִיב	—
she/it f.	—	אֲשִׁיזִיבָת

PARTICIPLE		
	<i>saving</i> מַצִּיל	<i>saved</i> מֻצָּל
m.s.	מְשִׁיזִיב	מְשִׁיזִיב

30 See S. Morag, *Babylonian Aramaic: The Yemenite Tradition*, p. 284.

31 שמות כג: ה.

ACTIVE	REFLEXIVE/PASSIVE
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FUTURE

<i>will save</i> אָציל, יִצִּילוּ	<i>will escape</i> אָמֶלט, יִמָּלט
--------------------------------------	---------------------------------------

I	אָשׁוּיזב	אָשׁתִּיזב
he/it m.	—	יִשׁתִּיזב
they	יִשׁוּיזבון	—

IMPERATIVE

<i>save!</i> הִצֵּל!	<i>escape!</i> הִמָּלט!
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m.s.	שׁוּיזבני	אָשׁתִּיזב
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GERUND / INFINITIVE

<i>(to) save</i> (ל)הִצִּיל, הִצֵּל	<i>to be saved/to escape</i> לְהִנָּצַל
--	--

לְשׁוּיזבָּא, שׁוּיזבָּא, לְשׁוּיזבוֹתָךְ	לְאָשׁתִּיזבָּא
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6

HOMOGRAPHS AND HOMONYMS

IN THE BABYLONIAN TALMUD

6.1 The paradigms of the thirty verbs presented in Chapter 4 are designed to help students determine the exact meaning of Aramaic verbal forms — according to the *binyan*, tense, person, number, and gender. However, some verbal forms are ambiguous. For example, the very common verbal form אמרי may either be אָמַרְי, *I said*, or אָמַרְי, *they say*. In fact, the same ambiguity — between the first person singular of the past tense and the masculine plural form of the active participle — regularly occurs in *binyan* קָל. Or consider אָפִיק, a form in *binyan* אָפַעַל from the root נִפַק that has three different meanings: (1) *he took out* (third-person masculine singular of the past tense); (2) *I will take out* (first-person singular of the future tense); and (3) *take out!* (the masculine singular of the imperative). The same ambiguity occurs in the אָפַעַל *binyan* of many other Aramaic verbs.

6.2 A word spelled just like another word but representing a different grammatical form and having a different meaning is called a *homograph*. There may be a difference in pronunciation, for example, אָמַרְי as opposed to אָמַרְי. If the pronunciation is also the same (as in אָפִיק), it is a *homonym* as well. When the student confronts a homograph, he can use the grammatical knowledge he has gleaned from our verbal paradigms to reduce to a minimum the number of possible explanations. Then he must be guided by the Talmudic context in which the particular verbal forms appears in order to determine which meaning is most appropriate. In some cases, this determination will be easy; in other cases, it will be more difficult. For example, consider the uses of the homograph אמרי in the following two quotations where the meanings are quite clear from the contexts:

Example 1

I also said [it] from this pasuk

אָנא נָמִי מִהֲדִין קָרָא אָמְרִי
(כתובות כה, ב)

Example 2

the ḥakhamim say

אָמְרִי רַבָּנִין (בבא מציעא ג, א)

In Example 1, it is obvious that the pronoun אָנא, *I*, is the subject of the verb אָמְרִי, *I said*. In Example 2, on the other hand, the plural noun רַבָּנִין is clearly the subject of אָמְרִי, which therefore has a plural meaning, *[they] say*.

6.3 In like manner, consider the uses of אָפִיק in the following three quotations:

Example 1

Rava applied pressure to him... and took 400 zuz away from him for tzedaka

רָבָא כְּפִיָּיה... וְאָפִיק מִיָּנִיה ד' מָאָה
זוּזֵי לְצַדָּקָה (כתובות מט, ב)

Example 2

He (= King Aḥashverosh) thought: Now they certainly will not be redeemed again; I will take out the vessels of the Beth HaMikdash and use them

אָמַר: הַשְׁתָּא וַדַּאי תּוּ לֹא מִיפְּרָקִי;
אָפִיק מֵאֵנִי דְּבֵי מְקַדָּשָׁא וְאַשְׁתַּמֵּשׁ
בָּהוּ (מגילה יא, ב)

Example 3

He said to him: Go, remove [them]!

אָמַר לֵיהּ: זֵיל, אָפִיק! (חולין קלב, ב)

In Example 1, the third-person singular of the past tense fits the context best since רָבָא appears to be the subject. In Example 3, the use of the adjacent imperative זֵיל indicates that אָפִיק, too, is imperative. Example 2 is not so clear, but it probably refers to the king's plan to use the holy vessels in the future.

6.4 The following ten homographs are taken from our verbal paradigms. For each homograph we have presented two (or more) different explanations of its grammatical form, which are then illustrated by an example from the Talmud.

פלוג

פִּלּוּג, *they distinguished*, is the third-person masculine plural of the past tense from the verb פלג. On the other hand, פִּלּוּג (*divide!*) is the masculine-singular imperative.

the ḥakhamim did not distinguish

לֹא פִּלּוּג רַבָּנָן (יבמות קז, א)

divide in this way!

פִּלּוּג הָכִי! (בבא מציעא ז, א)

זבין

The masculine singular of the active participle from the קל of זבן is זֹבֵין, *buying*, whereas זָבִין from *binyan* פִּעַל is a masculine-singular form — either from the third person of the past, *he sold*, or the imperative (*sell!*).

a merchant who buys or sells

תַּגְרָא דְזֹבִין וּמְזַבֵּין (בבא קמא פח, ב)

a certain man who sold his property with the intention of "going up" to Eretz Yisrael

הָהוּא גִבְרָא דְזֹבִין לְנִכְסֵיהּ אֲדַעְתָּא
לְמִיִּסַּק לְאַרְעָא דְיִשְׂרָאֵל (קידושין נ, א)

עביר

The masculine-singular participle is usually spelled the same way whether it is active or passive, but the vocalization differs. עֹבֵיר, *doing*, is active, while עֲבִיר — *made, done, or used (to)* — is passive.¹

How does he do so?

הֵיכִי עֲבִיר הָכִי? (ברכות יד, ב)

shall I say [that a non-Jew] may also be made an agent?

אֵימָא שְׁלִיחַ נָמִי עֲבִיר?²
(קידושין מא, ב)

a man who is used to renting

גִּבְרָא דְעֲבִיר לְמִיגַר (בבא קמא כ, א)

1 In addition, the form עֲבִיר serves as the imperative (*do!*), and occasionally it means the same as עָבַד in the past tense, *he did*.

2 In recent vocalized editions of the Talmud, this word has been confused with its homograph, עֲבִיר, *making*.

חזי

This form is another common homograph. חזי, *seeing*, is the active participle, while חזי, *seen* or *fit*, is the passive participle. In addition, חזי is the masculine singular imperative (*see!*).

*perhaps he will see³ an argument
and reverse the judgment*

דילמא חזי טעמא וסתת דינא
(שבת ט, ב)

fit for kindling

חזי להסקה (בבא בתרא יט, ב)

Go out [and] see what people do!

פוק חזי מאי עמא דבר!
(ברכות מה, רע"א)

מהדרינן

This homograph is an active participle from the root הדר with a pronoun suffix (מהדרי+אנן). It represents two different *binyanim*, and it has two separate meanings: מהדרינן in the *אפעל* *binyan* means *we bring back* or *we return (something)*, while מהדרינן in the *פעל* *binyan* is generally used with the preposition *א* and means *we seek (after)* or *we pursue (zealously)*.

we return a lost article

מהדרינן אבידתא (חולין צה, ב)

*we seek [to be consistent with]
R. Méir*

מהדרינן ארבי מאיר (גיטין ד, א)

הואי

In the past tense of the *binyan* קל of הוי, the form הואי is a homonym. It may be either the first-person singular, *I was*, or the third-person feminine singular, *she was*.⁴

*If I had been there, I would have
said something better than all of
them.*

אי הואי דתם, הנה אמינא מילתא
דעדיפא מכולהו. (מגילה ו, א)

That was an error.

ההיא טעותא הואי. (ברכות כו, ב)

3 The Aramaic participle sometimes has a future meaning. See p. 27 above.

4 This homonym also occurs in the conjugations of other verbs that have י as their final root-letter: חזאי, *I or she saw*, and אתאי, *I or she came*.

מִיִּיתִי

This homograph serves as an active participle of two *different verbs*. The form מִיִּיתִי, *bringing*, is the אָפַעַל (causative) masculine-singular participle from the root אָתִי, whereas מִיִּיתִי, *dying*, is the קָל masculine-plural participle from the root מוֹת.

What proof does he bring?

מֵאֵי רֵאָיָה מִיִּיתִי? (כתובות עו, א)

they eat, but they do not die

קָא אָכְלִי, וְלֹא מִיִּיתִי (עירובין כט, א)

לִיתִיב

This form may be the third-person masculine singular of the future, *binyan קָל*, from one of two roots: either יִתַּב, *sit*, or יָתַב, which is related to יָהַב, *give* (see verb 12 in Chapter 4).

Let the master sit on bolsters or cushions!

יִלְתִּיב מֶר אֲבָרִים וְכִסְּתוֹת!

(מועד קטן טז, ב)

Whatever he gives (= pays) him — he must give him from the best quality.

כָּל דִּיִּהִיב לֵיהּ — מִ"מֵיטַב" לִיתִיב

לֵיהּ. (בבא קמא ז, ב ע"פ שמות כב: ד)

מוֹתִיב

This אָפַעַל participle may be derived either from the root תוּב, in which case it would mean *retorting* or *objecting*, or from יִתַּב, meaning *seating*.

He raises it (= the objection), and he [himself] answers it.

הוּא מוֹתִיב לָהּ, וְהוּא מַפְרֵק לָהּ.

(שבת קמה, רע"א)

In the summer Rav Shésheth seats the students where the sun reaches.

רַב שֵׁשֶׁת בְּקִיטָא מוֹתִיב לְהוּ לְרַבָּנָן

הֵיכָא דְמִטָּא שִׁימְשָׁא.

(שבת קי"ט, סע"א)

זבנה

Besides the personal-pronoun suffixes attached to Aramaic (and Hebrew) verbs that indicate the *subject*, pronoun suffixes are sometimes attached to verbs to express a *direct object*. The table of direct-object suffixes presented at the end of Chapter 8 of this work reveals that a few of those suffixes are spelled the same as *subject* suffixes. For instance, as in Hebrew a ה suffix serves two different functions: As a vowel letter, it is used in forming the third-person feminine singular of the past tense; as a consonantal ה (with a dot in it called *mappik*), it expresses the feminine-singular direct object suffix, *her* or *it*. Thus, in the past tense of the פֻּעַל *binyan*, זבנה may be either זִבְנָה, *she sold*, or זִבְנָהּ, *he sold it*. Here, too, the student must rely upon the Talmudic context to help him determine which interpretation is correct:

[if] *she sold* to him

זִבְנָהּ אִיהִי לְדִידִיהָ (בבא בתרא נ, א)

[if] *he sold it* [or] *bequeathed it* [or]
gave it away as a gift

זִבְנָהּ, אִוְרְתָהּ, יְהִבָּהּ בְּמִתְנָה
(בבא מציעא לה, א)

Furthermore, the same direct object suffix is sometimes attached to the imperative, as in the following Talmudic passage, which contains two instances of this usage from two different *binyanim*. In the first form, זִבְנָהּ, (*buy it!*) the suffix is attached to the imperative of *binyan* קָל; in the second form, זִבְנָהּ, (*sell it!*), the suffix is attached to the imperative of *binyan* פֻּעַל.

Go [and] *buy it* from him without a
guarantee, and then *sell it* to her
with a guarantee!

זִיל זִבְנָהּ מִיְנִיהָ שְׁלָא בְּאַחֲרִיּוֹת,
וְהִדֵּר זִבְנָהּ נִיהֲלָהּ בְּאַחֲרִיּוֹת!
(בבא בתרא קט, ב)

In conclusion, the occurrence of homographs in the Talmud certainly makes the student's task more difficult. Nevertheless, if the student is aware of the phenomenon, and if he is familiar with the paradigms of the Aramaic verb, he should be able to cope with the difficulty successfully.

7

THE ARAMAIC NOUN AND ADJECTIVE

7.1 THE NOUN

The noun appears in one of three *states* in Aramaic:

The *absolute state* — the simple form of the noun. Example: מֶלֶךְ, a *king*

The *construct state* — in which one noun is closely connected with the following word (usually another noun). A hyphen is sometimes placed after the noun in the construct state to emphasize the connection. Example: מֶלֶךְ-יִשְׂרָאֵל, *king of Israel*

The *emphatic state* — in which the definite article suffix אֲ is added to the noun. Example: מֶלֶכָּא, *the king*

The following tables present Aramaic nouns, singular and plural, in all three states, with their Hebrew parallels.

◇ THE MASCULINE NOUN¹

	ABSOLUTE		CONSTRUCT		EMPHATIC	
	ARAMAIC	HEBREW	ARAMAIC	HEBREW	ARAMAIC	HEBREW
Singular	מֶלֶךְ	מֶלֶךְ	מֶלֶךְ-	מֶלֶךְ-	מֶלֶכָּא	הַמֶּלֶךְ
Singular	עֵלָם	עוֹלָם	עֵלָם-	עוֹלָם-	עֵלָמָא	הָעוֹלָם
Plural	מֶלְכִין	מַלְכִּים	מֶלְכִי-	מַלְכִי-	מֶלְכִיא	הַמְּלָכִים
Plural	עֵלְמִין	עוֹלָמִים	עֵלְמִי-	עוֹלָמִי-	עֵלְמִיא	הָעוֹלָמִים

1 In both Hebrew and Aramaic, the sign of plurality of masculine nouns is really the י. Both the final ם in the Hebrew plural and the final ין in the Aramaic absolute plural are of minor importance, as is evident from their respective absence from the plural of the construct state while the י is always retained.

◇ THE FEMININE NOUN²

	ABSOLUTE		CONSTRUCT		EMPHATIC	
	ARAMAIC	HEBREW	ARAMAIC	HEBREW	ARAMAIC	HEBREW
Singular	מְדִינָא/ה	מְדִינָה	מְדִינַת־	מְדִינַת־	מְדִינַתָּא	הַמְדִינָה
Singular	מְלָכוּ	מְלָכוֹת	מְלָכוֹת־	מְלָכוֹת־	מְלָכוֹתָא	הַמְלָכוֹת
Plural	מְדִינָן	מְדִינוֹת	מְדִינַת־	מְדִינוֹת־	מְדִינַתָּא	הַמְדִינוֹת
Plural	מְלָכוֹן	מְלָכוֹת	מְלָכוֹת־	מְלָכוֹת־	מְלָכוֹתָא	הַמְלָכוֹת

The tables that have been presented are correct in theory and reflect the actual usage in Biblical Aramaic. In practice, however, the situation is somewhat different in the Aramaic of the Babylonian Talmud.

In the first place, the distinction in meaning between the absolute state and the emphatic state (i.e., with the definite-article suffix אֲ-) is not so consistent. In the singular of nouns of both genders and in the plural of feminine nouns, the emphatic state is often used instead of the absolute — even where the definite article is not logically required.

Example: חַד גְּבָרָא, *one man*; מְדִינַתָּא, *cities*

- 2 In both Hebrew and Aramaic, a ת־ suffix is usually an indicator of femininity, while plurality is expressed in Hebrew by a change of the preceding vowel to a *ḥolam* (with a ו, but often without a ו in Biblical Hebrew). In Aramaic, the sign of plurality is really the *kametz* vowel, which corresponds to the Hebrew *ḥolam*. The ת־ in the construct and emphatic states expresses femininity, and the final ן־ in the absolute state is of minor importance.

Sometimes, however, the absolute form is still used, especially in predicate nouns.

Example: **הוּי גְבֵר!**, *be a man!*

Secondly, in the plural of masculine nouns (and adjectives), construct forms such as **מְלָכֵי** are often used not only in the construct state but even in the absolute and emphatic states. Thus, in Biblical Aramaic — but not in the Targumim — **מְלָכֵי** may mean either *the kings of* or *kings* or *the kings*.

In Aramaic, as in Hebrew, personal-pronoun suffixes are sometimes added to the construct form of nouns, e.g., to **מְלָכֵי-**, **מְדִינַת-**, and **מְדִינַת-**, respectively. See the paradigms in Chapter 8, pp. 237-238.

7.2 THE ADJECTIVE

Aramaic adjectives are similar in form to nouns. The following table presents the adjective **חָכָם**, *wise*.

◇ THE MASCULINE ADJECTIVE

	ABSOLUTE		EMPHATIC	
	ARAMAIC	HEBREW	ARAMAIC	HEBREW
Singular	חָכָם	חָכֵם	חָכְמָא	הַחָכֵם
Plural	חָכְמִין	חָכְמִים	חָכְמִיָא	הַחָכְמִים

◇ THE FEMININE ADJECTIVE

	ABSOLUTE		EMPHATIC	
	ARAMAIC	HEBREW	ARAMAIC	HEBREW
Singular	חָכְמָא	חָכְמָה	חָכְמַתָא	הַחָכְמָה
Plural	חָכְמִין	חָכְמוֹת	חָכְמַתָא	הַחָכְמוֹת

The adjective usually follows the noun it modifies. Here are some examples:

גְּבֵרָא חֲכִימָא, *a/the wise man*

גְּבֵרֵי חֲכִימֵי, *(the) wise men*

מְדִינָה רַבָּה, *a great city*

מְדִינָתָא רַבָּתָא, *the great city*

מְדִינָתָא רַבְרַבָּתָא, *(the) great cities*

8

THE ARAMAIC PRONOUN (including suffixes)

8.1 DEMONSTRATIVES

There is a variety of *demonstrative* pronouns and adjectives in Aramaic — some pointing to objects that are nearby and others to those that are far away.

◇ NEAR

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
האי, דין, דרין, דנן, עדי	דין, דרין, דנן	זה, הַזֶּה	<i>this (m.s.)</i>
הא, דא, דא, דנא, עדי	דא, דא	זאת, הַזֹּאת	<i>this (f.s.)</i>
הני, אילין, הלין, עדי	אלין, האלין	אלו	<i>these</i>

◇ DISTANT

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
האנן, ההוא, אינך, דיכי	ההוא, דיכי	ההוא	<i>that (m.s.)</i>
הן, ההיא, אינך	ההיא	ההיא	<i>that (f.s.)</i>
הנן, הנָהוּ, אינך	האנן	הָהֵם	<i>those</i>

8.2 INDEPENDENT PERSONAL PRONOUNS

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אֲנֵא	אֲנֵא	אֲנִי, אַנְכִּי	<i>I</i>
אַתָּ, אַתְּ	אַתָּ	אַתָּה	<i>you (m.s.)</i>
אַתָּ	אַתָּ	אַתָּ	<i>you (f.s.)</i>
הוא, אִיהוּ, נִיהוּ ¹	הוא	הוא	<i>he/it (m.)</i>
היא, אִיהִי, נִיהִי ¹	היא	היא	<i>she/it (f.)</i>
אֲנֵנוּ, אֲנַחְנָא	אֲנַחְנָא, נַחְנָא	אֲנֹנוּ, אֲנַחְנוּ	<i>we</i>
אַתּוֹן, אַתְּוָא	אַתּוֹן	אַתֶּם	<i>you (m.pl.)</i>
—	אַתְיָן	אַתֶּן	<i>you (f.pl.)</i>
אִינְהוּ, אִינּוֹן, נִינְהוּ ¹	אִנּוֹן	הֵם	<i>they (m.)</i>
אִינְהִי, נִינְהִי ¹	אִנְיָן	הֵן	<i>they (f.)</i>

8.3 POSSESSIVE PERSONAL-PRONOUN
SUFFIXES AFTER NOUNS

Personal-pronoun suffixes are used frequently in Aramaic. They are often added to nouns, prepositions, the relative pronoun **דִּ** and verbs.

The following table presents *personal-pronoun suffixes* that are added to the *construct* forms of Aramaic nouns and the forms that are created by their combination with the masculine noun, **יוֹם**. We have presented an artificially complete paradigm — in other words, not every suffix is actually found in the Talmud in combination with this particular noun.

¹ The forms **נִינְהוּ**, **נִינְהִי**, **נִינְהוּ** and **נִינְהִי** are used only at the end of clauses and in questions.

◇ AFTER THE SINGULAR (MASCULINE)² NOUN (יומ-)

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
-י, -אי, -	יומי, יומאי, יום	יומי	יומי	<i>my day</i>
-ך	יומך	יומך	יומך	<i>your (m.s.) day</i>
-ך	יומך	יומך	יומך	<i>your (f.s.) day</i>
-יה	יומיה ³	יומה	יומו	<i>his/its (m.) day</i>
-ה	יומה ³	יומה	יומה	<i>her/its (f.) day</i>
-ן, -ין, -נא	יומן, יומין	יומנא	יומנו	<i>our day</i>
-כו, -כו	יומכו, יומכו	יומכו	יומכם	<i>your (m.pl.) day</i>
-כי, -כין	יומכי	יומכין	יומכן	<i>your (f.pl.) day</i>
-הו, -הון	יומהו, יומהון	יומהון	יומם	<i>their (m.) day</i>
-הי, -הין	יומהי	יומהין	יומן	<i>their (f.) day</i>

2 In a similar fashion, suffixes are added to the *construct* state of feminine nouns. Examples: מדינתִי *my city*, and מדינתִי or מדינתאי, *my cities*

3 With certain nouns, the third-person singular suffix is הִי for the masculine and הָהּ or הִי for the feminine.

Examples: אבִּיהּ, *his father*; אבִּיהָ or אבִּיהָהּ, *her father*

◇ AFTER THE PLURAL (MASCULINE) NOUN (יוֹמֵי-)

ARAMAIC SUFFIX	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
אֵי, יֵי	יּוֹמָאֵי	יּוֹמֵי	יָמָי	<i>my days</i>
יָךְ, יָךְ	יּוֹמֵיךְ	יּוֹמְךָ	יָמֶיךָ	<i>your (m.s.) days</i>
יָךְ, יָיְכִי	יּוֹמֵיךְ, יּוֹמֵיכִי	יּוֹמֵיכִי	יָמֶיךָ	<i>your (f.s.) days</i>
יָהּ, יָהּ	יּוֹמוֹהִי, יּוֹמֵיהָ	יּוֹמוֹהִי	יָמָיו	<i>his/its (m.) days</i>
יָהּ, יָהּ	יּוֹמָהָ	יּוֹמָהָ	יָמֶיהָ	<i>her/its (f.) days</i>
יָנָא, יָנָא ⁴	יּוֹמֵינָא ⁴	יּוֹמָנָא	יָמֵינוּ	<i>our days</i>
יָכֻן, יָכֻן	יּוֹמֵיכֻן	יּוֹמֵיכֻן	יָמֵיכֶם	<i>your (m.pl.) days</i>
יָיְכִי, יָיְכִי	יּוֹמֵיכִי	יּוֹמֵיכִי	יָמֵיכֶן	<i>your (f.pl.) days</i>
יָהּ, יָהּ, יָהּ	יּוֹמֵיהוֹן, יּוֹמֵיהוּ	יּוֹמֵיהוֹן	יָמֵיהֶם	<i>their (m.) days</i>
יָהּ, יָהּ	יּוֹמֵיהִי	יּוֹמֵיהִי	יָמֵיהֶן	<i>their (f.) days</i>

⁴ יָנָא is the common pronunciation of this suffix, but יָנָא may be more correct.

◇ AFTER אֵית and לֵית

According to many scholars, the Aramaic word אֵית, like יֵשׁ in Hebrew, is really a noun. In fact, the same personal-pronoun suffixes that are added to nouns may be added to it. Whatever the etymology, אֵית is generally translated in English by the present tense of the verb *to be* with the suffixes serving as subject pronouns. Suffixes may also be attached to the negative form, לֵית (= אֵית + לֹא), *is not*.

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
—	אֵיתָנִי	הֵיְוֹתִי	<i>my being</i>
—	אֵיתָךְ	יֵשְׁךָ	<i>you (s.) are</i>
אֵיתִיהָ	אֵתוּהִי	יֵשְׁנוּ	<i>he/it (m.) is</i>
אֵיתָא, אֵיתָהּ	—	יֵשְׁנָהּ	<i>she/it (f.) is</i>
אֵיתִינָן ⁵	—	יֵשְׁנָנּוּ	<i>we are</i>
אֵיתָנְכוּ, אֵיתִינְכוּ	אֵיתִיכוֹן	יֵשְׁכֶם	<i>you (pl.) are</i>
אֵיתָנְהוּ, אֵיתִינְהוּ אֵיתִינְהוּ	—	יֵשְׁנָם	<i>they are</i>

—	לֵיתָךְ	אֵינְךָ	<i>you (s.) are not</i>
לֵיתִיהָ, לֵיתָהּ	לֵיתוּהִי	אֵינוּ	<i>he/it (m.) is not</i>
לֵיתָא, לֵיתָהּ	לֵיתָהּ	אֵינָהּ	<i>she/it (f.) is not</i>
—	לֵיתִיכוֹן	אֵינְכֶם	<i>you (pl.) are not</i>
לֵיתָנְהוּ, לֵיתִינְהוּ ⁶	לֵיתִנְהוּ	אֵינָם	<i>they are not</i>

5 According to the Munich Ms.: אֵיתִינְךָ.

6 According to Munich Ms. (Strack): לֵיתָנְהוּ.

8.4 PERSONAL-PRONOUN SUFFIXES AFTER PREPOSITIONS

Personal-pronoun suffixes are often appended to *prepositions*. The following six tables present the forms created by combining the suffixes with six common Aramaic prepositions.

◇ AFTER THE PREPOSITION לִּ-

The preposition לִּ- has two distinct functions in Aramaic. Sometimes it means *to* or *for*, and sometimes it serves as an indicator of the direct object that follows. In the latter case, the לִּ- prefix functions like אֶת in Hebrew and is not translated in English. Both alternatives are presented in the English and Hebrew translations below.

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
לִּי	לִּי	לִּי ; אוֹתִי	<i>to/for me; me</i>
לָךְ	לָךְ	לָךְ ; אוֹתְךָ	<i>to/for you (m.s.); you</i>
לִּיָּךְ, לִיכִי	לִיָּךְ, לִיכִי	לָךְ ; אוֹתְךָ	<i>to/for you (f.s.); you</i>
לִּיהָ	לִּיהָ	לוֹ ; אוֹתוֹ	<i>to/for him/it (m.); him/it</i>
לָהּ	לָהּ	לָהּ ; אוֹתָהּ	<i>to/for her/it (f.); her/it</i>
לָנוּ, לְנָא	לְנָא	לָנוּ ; אוֹתָנוּ	<i>to/for us; us</i>
לְכֻן, לְכוּ	לְכֻן	לָכֶם ; אֶתְכֶם	<i>to/for you (pl.); you</i>
לְהוֹן, לְהוּ	לְהוֹן	לָהֶם ; אוֹתָם	<i>to/for them; them</i>

◇ AFTER THE PREPOSITIONS עַל and עִלּוּי

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
עַלִּי, עִלּוּאִי, עִלּוּי	עַלִּי, עִלּוּי	עָלַי	<i>on me</i>
עַלְךָ, עִלְיָהּ, עִלּוּוֹהּ, עִלּוּךָ, עִלּוּיָךְ	עַלְךָ, עִלּוּךְ	עָלֶיךָ	<i>on you (m.s.)</i>
עַלְךָ, עִלְיָהּ, עִלּוּיָךְ	—	עָלֶיךָ	<i>on you (f.s.)</i>
עִלְיָהּ, עִלּוּהִי, עִלּוּיָהּ	עִלּוּהִי, עִלּוּוֹהִי	עָלָיו	<i>on him/it (m.)</i>
עִלְיָהּ, עִלּוּהָ, עִלּוּיָהּ	עִלְיָהּ	עָלֶיהָ	<i>on her/it (f.)</i>
עַלְנוּ, עִלּוּנוּ	עַלְנָא	עָלֵינוּ	<i>on us</i>
עַלְיֵיכוּ	עַלְיֵיכוֹן, עִלּוּיֵיכוֹן	עָלֵיכֶם	<i>on you (pl.)</i>
עַלְיָהֶוּ, עִלּוּיָהֶוּ, עִלּוּיָהוּ	עַלְיָהֶוּ, עִלּוּיָהוּ	עָלֵיהֶם	<i>on them</i>

◇ AFTER THE PREPOSITION בְּ (or בְּוֹתֵ-)

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
בְּוֹתִי, בְּוֹתִי	בְּוֹתִי	כְּמוֹתִי, כְּמוֹנִי	<i>like me</i>
בְּוֹתְךָ	בְּוֹתְךָ	כְּמוֹתְךָ, כְּמוֹךָ	<i>like you (m.s.)</i>
בְּוֹתִיהָ, בְּוֹתִיהָ	בְּוֹתִיהָ	כְּמוֹתוֹ, כְּמוֹהוּ	<i>like him/it (m.)</i>
בְּוֹתָהּ, בְּוֹתָהּ	בְּוֹתָהּ	כְּמוֹתָהּ, כְּמוֹהָ	<i>like her/it (f.)</i>
בְּוֹתֵינוּ, בְּוֹתֵינוּ ⁷	בְּוֹתְנָא	כְּמוֹתֵנוּ, כְּמוֹנוּ	<i>like us</i>
בְּוֹתֵיכוּ	בְּוֹתְכוֹן	כְּמוֹתְכֶם, כְּמוֹכֶם	<i>like you (pl.)</i>
בְּוֹתֵיהֶוּ	בְּוֹתְהֶוּ	כְּמוֹתָם, כְּמוֹהֶם	<i>like them</i>

⁷ בְּ- is the common pronunciation of this suffix, but בְּ- may be more correct.

◇ AFTER THE PREPOSITION מִן-⁸ (מִן) ⁸

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
מִינֵי, מִינֵי	מִנֵּי	מִמֶּנִּי	<i>from me; than I</i>
מִינְךָ	מִנְךָ	מִמֶּךָ	<i>from you (m.s.); than you</i>
מִינְךָ	מִנְךָ	מִמֶּךָ	<i>from you (f.s.); than you</i>
מִינֵיהּ	מִנֵּיהּ	מִמֶּנּוּ	<i>from him/it (m.); than he/it</i>
מִינֵיהּ	מִנֵּיהּ	מִמֶּנָּהּ	<i>from her/it (f.); than she/it</i>
מִינֵן	מִנְנָא	מִמֶּנּוּ	<i>from us; than we</i>
מִינְיֹכוּ, מִינְכוֹן	מִנְכוֹן	מִמֶּכֶם	<i>from you (pl.); than you</i>
מִינֵיהוּ, מִינְהוֹן	מִנְהוֹן	מִמֶּהֶם	<i>from you (pl.); than you</i>

◇ AFTER THE PREPOSITION בְּ (בְּ) ⁸

TALMUD BAVLI ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
בְּהֵרֵי, בְּהֵרֵי	עִמִּי	<i>with me</i>
בְּהֵרְךָ	עִמְךָ	<i>with you (m.s.)</i>
בְּהֵרֵיהּ	עִמּוֹ	<i>with him/it (m.)</i>
בְּהֵרֵיהּ	עִמָּהּ	<i>with her/it (f.)</i>
בְּהֵרֵן	עִמֵּנוּ	<i>with us</i>
בְּהֵרֵיכוּ	עִמְכֶם	<i>with you (pl.)</i>
בְּהֵרֵיהוּ	עִמָּהֶם	<i>with them</i>

8 When suffixes are added, the preposition מִן, *from* or *than*, is spelled מִינ- in the Babylonian Talmud but without a י in Onkelos.

Other prepositions to which the same suffixes are added include *בְּאַפִּי*, *in the presence of*; *בֵּינִי*, *between*; *בְּאַתֵּר*, *after*; *בְּאַגְבִּי*, *with regard to*; *בְּאַגוֹ*, *within*; *קִדָּם*, *before*; *קִדְמִי*, *before*; and *תַּחַת*, *under*.

8.5 POSSESSIVE PRONOUNS AND ADJECTIVES: FORMED BY PERSONAL-PRONOUN SUFFIXES ADDED TO THE RELATIVE PRONOUN דִּי

The *relative pronoun* דִּי, *that* or *which*, is often combined with ל and a personal-pronoun suffix to produce a *possessive pronoun* or *adjective*, such as *דִּי+לִי=דִּילִי*, *mine*. Even more common in the Babylonian Talmud are forms like דִּידִי, where the ל has changed to a ד in imitation of the first ד (through the linguistic process called *assimilation*).

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
דִּידִי, דִּילִי	דִּילִי	שְׁלִי	<i>mine</i>
דִּידְךָ, דִּילְךָ	דִּילְךָ	שְׁלְךָ	<i>yours (m.s.)</i>
דִּידֶיךָ, דִּילֶיךָ	דִּילֶיךָ	שְׁלְךָ	<i>yours (f.s)</i>
דִּידֶיהָ, דִּילֶיהָ	דִּילֶיהָ	שְׁלָהּ	<i>his/its (m.)</i>
דִּידֶיהָ, דִּילֶיהָ	דִּילֶיהָ	שְׁלָהּ	<i>hers/its (f.)</i>
דִּידֵּנוּ, דִּילָנוּ	דִּילָנוּ	שְׁלָנוּ	<i>ours</i>
דִּידְכֻם, דִּילְכֻם	דִּילְכֻם	שְׁלָכֶם	<i>yours (pl.)</i>
דִּידֵּהוּ, דִּילֵּהוּ	דִּילֵּהוּ	שְׁלָהֶם	<i>theirs (m.)</i>
דִּידֶיהָ	דִּילֶיהָ	שְׁלָהֶן	<i>theirs (f.)</i>

8.6 REFLEXIVE PRONOUNS: FORMED BY ADDING POSSESSIVE SUFFIXES TO THE NOUN נַפְשָׁא

The noun נַפְשָׁא, *soul*, and, less frequently, the noun גְּרָמָא, *bone* (like עֶצֶם in Hebrew) are used with personal-pronoun suffixes to form *reflexive pronouns*.

TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	HEBREW PARALLEL	ENGLISH TRANSLATION
נַפְשָׁאִי	נַפְשִׁי	עֶצְמִי	<i>myself</i>
נַפְשָׁךְ	נַפְשֶׁךְ	עֶצְמְךָ	<i>yourself (m.s.)</i>
נַפְשֶׁיךָ	—	עֶצְמְךָ	<i>yourself (f.s.)</i>
נַפְשִׁיהּ, גְּרָמִיהּ	נַפְשִׁיהּ	עֶצְמוֹ	<i>himself/itself (m.)</i>
נַפְשֶׁהּ	נַפְשֶׁהּ	עֶצְמָהּ	<i>herself/itself (f.)</i>
נַפְשֵׁינוּ ⁹	נַפְשָׁנָא	עֶצְמָנוּ	<i>ourselves</i>
נַפְשֵׁיכוּ	נַפְשָׁכוּן	עֶצְמָכֶם	<i>yourselves (m.pl.)</i>
נַפְשֵׁיהוּ	נַפְשָׁהוּן	עֶצְמָם	<i>themselves (m.pl.)</i>

8.7 PERSONAL-PRONOUN OBJECT SUFFIXES AFTER VERBS

As in Hebrew, *personal-pronoun suffixes* are sometimes added to verbs to indicate *direct objects*. Here is a list of the suffixes that are usually employed in this manner and the forms created when they are combined with the third-person masculine singular (שָׁקַל) and plural (שָׁקְלוּ) of the past tense of the Aramaic verb שָׁקַל, *take*. These suffixes should not be confused with those that indicate the subject in the conjugation of the Aramaic verb in Chapters 3, 4 and 5.

In a similar fashion, the same prefixes are added to the rest of the conjugation of the past tense and — often with a נ inserted before them — to the future, to the imperative, and to the infinitive. Examples: לִיתְבַּעֲיָנִיהּ, *let him sue him*; שָׁקְלִינְהוּ, *take them!*

⁹ נִי is the common pronunciation of this suffix, but נִן may be more correct.

AFTER 3RD-PERSON MASCULINE SINGULAR (PAST TENSE)

ARAMAIC SUFFIXES	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	ENGLISH TRANSLATION
ִנִּי, ִנִּי	שָׁקְלָנִי, שָׁקְלָנִי	שָׁקְלָנִי	<i>he took me</i>
ִךְ	שָׁקְלָךְ	שָׁקְלָךְ	<i>he took you (m.s.)</i>
ִיךְ	שָׁקְלִיךְ	שָׁקְלִיךְ	<i>he took you (f.s.)</i>
ִיה	שָׁקְלִיה	שָׁקְלִיה	<i>he took him/it (m.)</i>
ִה	שָׁקְלִה	שָׁקְלִה	<i>he took her/it (f.)</i>
ִנָּא, ִנָּנוּ, ִנָּנָא	שָׁקְלָנָא, שָׁקְלָנָא	שָׁקְלָנָא	<i>he took us</i>
ִכוּן	שָׁקְלָכוּן	שָׁקְלָכוּן	<i>he took you (m.pl.)</i>
ִנָּהוּ, ִנָּהוּ, ִנָּהוּ	שָׁקְלִינָהוּ, שָׁקְלִינָהוּ	שָׁקְלִינָהוּ	<i>he took them (m.)</i>
ִנָּהִי, ִנָּהִי, ִנָּהִי	שָׁקְלִינָהִי, שָׁקְלִינָהִי	שָׁקְלִינָהִי	<i>he took them (f.)</i>

AFTER 3RD-PERSON MASCULINE PLURAL (PAST TENSE)

ARAMAIC SUFFIXES	TALMUD BAVLI ARAMAIC	ONKELOS ARAMAIC	ENGLISH TRANSLATION
ִנִּי, ִנִּי	שָׁקְלִין	שָׁקְלוּנִי	<i>they took me</i>
ִךְ	שָׁקְלִיךְ	שָׁקְלוּךְ	<i>they took you (s.)</i>
ִהוּ, ִהוּ, ִהוּ	שָׁקְלוּהוּ, שָׁקְלוּהוּ	שָׁקְלוּהוּ	<i>they took him/it (m.)</i>
ִהָא, ִהָא	שָׁקְלוּהָ, שָׁקְלוּהָ	שָׁקְלוּהָא	<i>they took her/it (f.pl.)</i>
ִנָּא, ִנָּא	שָׁקְלִין	שָׁקְלוּנָא	<i>they took us</i>
ִכוּן	שָׁקְלוּכוּן	שָׁקְלוּכוּן	<i>they took you (m.pl.)</i>
ִנָּהוּ, ִנָּהוּ, ִנָּהוּ	שָׁקְלִינָהוּ, שָׁקְלִינָהוּ, שָׁקְלִינָהוּ	שָׁקְלוּנָהוּ	<i>they took them (m.)</i>
ִנָּהִי, ִנָּהִי, ִנָּהִי	שָׁקְלִינָהִי, שָׁקְלִינָהִי, שָׁקְלִינָהִי	שָׁקְלוּנָהִי	<i>they took them (f.)</i>

9

NUMBERS

In Aramaic, as in Hebrew, the distinction between masculine and feminine in numerals *three* to *ten* is the reverse of what would be expected. The numbers that modify masculine nouns (for example, the Aramaic תלתא and the Hebrew שלשה) end in א־ or ה־,¹ but the ones that are treated as feminine (for example, the Aramaic תלת and the Hebrew שלש) do not.

9.1 CARDINAL NUMBERS

MASCULINE				FEMININE		
T. BAVLI	ONKELOS ¹	HEBREW		T. BAVLI	ONKELOS	HEBREW
חד	חד	אָחַד	1	חַדָּא	חַדָּא	אַחַת
תְּרִי, תְּרִין	תְּרִין	שְׁנֵי, שְׁנַיִם	2	תְּרִיתִי, תְּרִיתִין	תְּרִיתִין	שְׁתֵּי, שְׁתַּיִם
תלתא	תלתא	שְׁלֹשָׁה	3	תלת	תלת	שְׁלֹשׁ
אַרְבַּעַה	אַרְבַּעַה	אַרְבַּעַה	4	אַרְבַּע, אַרְבַּעִי	אַרְבַּע	אַרְבַּע
חַמְשָׁא, חַמְשָׁה	חַמְשָׁא	חַמְשָׁה	5	חַמֵּשׁ, חַמִּישׁ	חַמִּישׁ	חַמֵּשׁ
שִׁיתָא	שִׁיתָא	שֵׁשׁ	6	שִׁית	שִׁית	שֵׁשׁ
שְׁבַעַה, שְׁבַעַה	שְׁבַעַה	שְׁבַעַה	7	שֶׁב (שב ?), שֶׁבַע	שְׁבַע	שְׁבַע
תְּמַנְיָא	תְּמַנְיָא	שְׁמוֹנֶה	8	תְּמַנִּי	תְּמַנִּי	שְׁמוֹנֶה
תְּשַׁעַה	תְּשַׁעַה	תְּשַׁעַה	9	תְּשַׁע	תְּשַׁע	תְּשַׁע

1 In some Aramaic versions the final א is more common, but in others the final ה predominates.

MASCULINE				FEMININE		
T. BAVLI ARAMAIC	ONKELOS ARAMAIC ²	HEBREW PARALLEL		T. BAVLI ARAMAIC	ONKELOS ARAMAIC ²	HEBREW PARALLEL
עֲסָרָא, עֲשָׂרָה	עֲסָרָא	עֲשָׂרָה	10	עֲסַר, עֲשָׂר	עֲסַר	עֲשָׂר
חַד סַר, חַדְסַר, חַדִּיסַר	חַד עֲסַר	אַחַד עֲשָׂר	11	חַד סַרִּי	חַדָּא עֲסַרִּי	אַחַת עֲשָׂרָה
תְּרִיסַר	תְּרִי עֲסַר	שְׁנַיִם עֲשָׂר	12	תְּרִיתִי סַרִּי	תְּרִיתָא עֲסַרִּי	שְׁתַּיִם עֲשָׂרָה
תְּלִיסַר, תְּלַת עֲשָׂר	תְּלַתָּא עֲסַר	שְׁלֹשָׁה עֲשָׂר	13	תְּלִיסַרִּי, תְּלַת סַרִּי, תְּלַת עֲשָׂרִי, תְּלַת עֲשָׂרָה	תְּלַת עֲסַרִּי	שְׁלֹשׁ עֲשָׂרָה
אַרְבִּיסַר, אַרְבַּסַר	אַרְבַּעַת עֲסַר ³	אַרְבָּעָה עֲשָׂר	14	אַרְבַּסַרִּי, אַרְבַּע סַרִּי	אַרְבַּע עֲסַרִּי	אַרְבַּע עֲשָׂרָה
חַמִּיסַר	חַמִּישַׁת עֲסַר ³	חַמִּשָּׁה עֲשָׂר	15	חַמִּסַרִּי	חַמִּישׁ עֲסַרִּי	חַמִּשׁ עֲשָׂרָה
שִׁיתַסַר	שִׁיתַת עֲסַר	שֵׁשׁ עֲשָׂר	16	שִׁיתַסַרִּי, שִׁית סַרִּי, שִׁית עֲשָׂרָה	שִׁית עֲסַרִּי	שֵׁשׁ עֲשָׂרָה
שִׁיבַסַר, שִׁבַּסַר	שִׁבַּעַת עֲסַר ³	שִׁבְעָה עֲשָׂר	17	שִׁבַּסַרִּי, שִׁיבַסַרִּי, שִׁבַּע עֲשָׂרָה, שִׁבַּע עֲשָׂרָה	שִׁבַּע עֲסַרִּי	שִׁבַּע עֲשָׂרָה
תְּמַנִּיסַר	תְּמַנַת עֲסַר	תְּמוֹנָה עֲשָׂר	18	תְּמַנִּי סַרִּי	תְּמַנִּי עֲסַרִּי ⁴	תְּמוֹנָה עֲשָׂרָה
תְּשַׁסַר	תְּשַׁעַת עֲסַר ⁴	תְּשַׁעָה עֲשָׂר	19	תְּשַׁסַרִּי	תְּשַׁע עֲסַרִּי	תְּשַׁע עֲשָׂרָה

2 Some editions of Targum Onkelos have the readings עֲשָׂר, עֲשָׂרָה or (עֲשָׂרָא) and עֲשָׂרִּי instead of עֲסַר, עֲסָרָא and עֲסַרִּי, respectively.

3 Surprisingly, in some editions: עֲסָרָא.

4 This number does not occur in Onkelos but in Targum Yonathan to the Prophets.

COMMON GENDER		
TALMUD BAVLI ARAMAIC		HEBREW PARALLEL
עֶשְׂרִין ⁵	20	עֶשְׂרִים
תְּלָתִין	30	שְׁלֹשִׁים
אַרְבַּעִין	40	אַרְבָּעִים
חֲמִשִּׁין	50	חֲמִשִּׁים
שִׁיתִין, שְׁתִּין ⁶	60	שִׁשִּׁים
שִׁבְעִין	70	שִׁבְעִים
תְּמָנָן	80	שְׁמוֹנִים
תִּשְׁעִין	90	תִּשְׁעִים
מֵאָה	100	מֵאָה
מֵאתָן	200	מֵאתִים
אַרְבַּע מֵאָה	400	אַרְבַּע מֵאוֹת
אַלֶּף, אֶלְפָּא	1,000	אֶלֶף
אַרְבַּעַת אֶלְפִין	4,000	אַרְבַּעַת אֲלָפִים
רְבֻּאָא, רַבְבָּתָא ⁷	10,000	רְבֹוא, רַבָּה
שִׁיתִין רִיבּוּתָא, שִׁיתִין רַבּוּן ⁸	600,000	שִׁשִּׁים רְבֹוא

5 In the Aramaic of Targum Onkelos: often עֶשְׂרִין.

6 In the Aramaic of Targum Onkelos: always שְׁתִּין.

7 In the Aramaic of Targum Onkelos: רַבְבָּתָא.

8 This phrase does not appear in Targum Onkelos, but תְּרֵתָא עֶסְרִי רַבּוּן (12,000) does appear in Targum Yonathan (יונה ד:יא).

9.2 ORDINAL NUMBERS

MASCULINE				FEMININE		
T. BAVLI	ONKELOS	HEBREW		T. BAVLI	ONKELOS	HEBREW
קדמאָה, קמא	קדמאָה, קדמאי	ראשון	1 st	קמייִתא, קדמייִתא	קדמיתא	ראשונה
תניינא	תננן, תניינא	שני	2 nd	—	תנייתא	שנייה
תליתאי	תליתי, ⁹ תליתאָה	שלישי	3 rd	—	תליתיתא	שלישית
רביעאָה	רביעאָה, ⁹ רביעי	רביעי	4 th	—	רביעיתא	רביעית
—	חמישי, ⁹ חמישאָה	חמישי	5 th	—	חמישיתא	חמישית
—	שתיי, ⁹ שתיאָה	ששי	6 th	—	שתייתא	ששית
שביעאָה	שביעאָה	שביעי	7 th	שביעאָה	שביעיתא	שביעית
—	תמינאָה	שמיני	8 th	—	תמיניתא	שמינית
—	תשיעאָה	תשיעי	9 th	—	תשיעיתא	תשיעית
עשיראָה	עסיראָה	עשירי	10 th	—	[עסיריתא]	עשירית

9.3 FRACTIONS

TALMUD BAVLI ARAMAIC		ONKELOS ARAMAIC	HEBREW
פלגא, פלגו	1/2	פלגא	חצי
תלתא	1/3	תלתות	שליש
רביעיתא, רביעא, ריבא	1/4	רביעיתא, רבעות	רבע, רביעית
חומשא	1/5	חומשא	חמש, חמישית
שתותא	1/6	—	ששית
עישורא	1/10	עסרונא	עשירית

9 In some editions the ending is spelled יאי.

10

TALMUDIC SYNTAX

Most of the material that has been presented in the previous chapters falls under the category of *morphology*, the study of the grammatical forms of individual words. This brief chapter deals with *syntax*, the branch of linguistics that studies sentence structure and the relationships between words within a sentence. A thorough investigation of the syntax of the Babylonian Talmud is beyond the scope of this work. Nevertheless, we will attempt to provide the student with an insight into several aspects of Talmudic syntax that may confuse the native English speaker. In the following paragraphs, we will explain three phenomena: the *direct-object indicator*, the *anticipatory pronoun suffix* and the "hanging" case.

10.1 THE DIRECT-OBJECT INDICATOR

The native English speaker learns the crucial distinction between *subject* and *direct object* long before he can understand the terminology. The critical factor is *word order*, with the subject usually placed before the verb and the direct object following the verb. Thus the English-speaking child quickly grasps the difference between:

The dog bit the man.

and

The man bit the dog.

◇ The Hebrew language, especially Biblical Hebrew, often employs a different device to indicate the direct object: the word **אֶת**. This direct-object indicator, which is not to be translated into English, is placed directly before the noun that functions as the direct object. For example, in the clause **הַכֶּלֶב נֶשַׁךְ אֶת הָאָדָם**, it is quite clear that the dog did the biting. The same is true even when, for emphasis, the sentence begins with the direct object, as in the

sentence *אֶת הָאָדָם נִשֵּׁךְ הַכֶּלֶב*. Nevertheless, *אֶת* does not mark *every* direct object in Hebrew.¹ When it is not used, the reader must rely upon the context to recognize the direct object.

◇ In the Targumim, *יָת* corresponds to the Biblical Hebrew *אֶת* as a direct-object indicator. For example, Onkelos translates *אֶת הַשְּׂמִימִים* in the very first *pasuk* of the Torah as *יָת שְׂמִיָּא*. On the other hand, *יָת* (without a suffix) does not occur at all in Biblical Aramaic,² and it is seldom used in the Babylonian Talmud.³ How, then, can the student identify a direct object in a Talmudic text? He should pay special attention to the consonant *ל*, which is often prefixed to the direct object, as in the following two examples:⁴

when you strike a child

כִּי מַחִית לִינוּקָא (בבא בתרא כא, א)

*they cast his wine into vessels of
gold and silver*

רְמוּ לְחֻמְרֵיהּ בְּמֵאנֵי דְהָבָא וְכֶסֶף
(תענית ז, סע"א)

◇ A word of caution, however, must be borne in mind. Although the prefix *ל* is often employed to indicate a direct object, this is not its exclusive function. As in Hebrew, the Aramaic *ל* prefix sometimes means *to* or *for* and introduces an *indirect object*, as in the following Talmudic passage:

and she gives bread to poor people

וַיִּהְבֵּא רִיפְתָּא לְעֻנְיֵי
(תענית כג, ב)

- 1 See the article by HaRav Ezra Zion Melamed, "אֶת" בְּשִׁירַת הַמִּקְרָא, which was originally published in the jubilee volume (ע"ז לדוד (בן גוריון) Jerusalem, 1964), pp. 568-584, and subsequently in his *Biblical Studies in Texts, Translations, and Commentators* (Jerusalem: Magnes, 1984), pp. 200-216.
- 2 The form *יָתְהוֹן* (= *אוֹתָם*) occurs only once, in *גי'יב*.
- 3 It is found with some frequency in the tractate *נדרים*. Otherwise, the Talmud uses it chiefly in proverbs, in official documents, and in quotations from the Targumim.
- 4 This direct-object indicator is occasionally found in Hebrew as well, for example, *לְאֻבֵּי* (שמואל ב ג, ל), and *Yoav and Avishai his brother killed Avner*. The case of *וַיִּקְרָא יוֹאָב וְאַבִּישָׁי* is somewhat ambiguous. See the commentaries of R. Avraham Ibn Ezra and the Ramban on that *pasuk*. This usage is also familiar to us from the song at the end of the Passover Haggada: *אָכַל לְגִדְיָא*, *he ate the kid*.

Consequently, when the student confronts a ל־ prefix in a Talmudic text, he must be aware of both alternatives, *direct object* versus *indirect object*, and be guided by the context of the particular passage.⁵ In Example 3, since the noun רִיפְתָא, *bread*, is already the direct object, the word לַעֲנֵי must be functioning as an indirect object, *to poor people*. On the other hand, in the first two examples, יְנוּקָא and חֲמִירָה, respectively, are definitely direct objects — since the passage contains no other words that could serve in that capacity.

10.2 THE ANTICIPATORY PRONOUN SUFFIX

If the student comes across the expression (חולין קז, ב) אֶשְׁכַּחִיהָ לְשִׁמְוֵאל, he is faced with a dilemma. The form אֶשְׁכַּחִיהָ, a combination of the verb אֶשְׁכַּח and the pronoun suffix יָהּ־, means *he found him* (or *it*). But how should one interpret the ל־ prefix before the noun שְׁמוּאֵל? There are two possibilities:

◇ At first glance, it would seem that the pronoun suffix יָהּ־ (*him* or *it*) is a direct object and that לְשִׁמְוֵאל is an indirect object, meaning *to/for Shemuel*. The apparent translation would then be: *He found it for Shemuel*.

◇ If we study this quotation in context, however, we are able to see that our first interpretation has missed the mark. The complete sentence that appears in the text of the Babylonian Talmud is אַבּוּהּ דְּשִׁמְוֵאל אֶשְׁכַּחִיהָ לְשִׁמְוֵאל דְּקָא בְּכִי. It is very difficult to translate: *Shemuel's father found it (or him) for Shemuel who was crying*. What is *it*? (Or, alternatively, who is *him*?) There is no person or thing in the Talmudic context to which the direct-object pronoun suffix יָהּ־ can refer — other than שְׁמוּאֵל. Since the direct object יָהּ־ (*him*) does refer to *Shemuel*, it stands to reason that לְשִׁמְוֵאל is a *direct* object as well — with the ל־ prefix a direct-object indicator. Thus the correct translation is: *Shemuel's father found (him) Shemuel who was crying*. The pronoun suffix that has been added to the verb anticipates

5 We are referring exclusively to ל־ prefixed to a *noun* or to a *pronoun* suffix. See Chapter 3, *The Aramaic Verb*, pp. 34-35, regarding the ל־ prefix that is used in the future tense of the verb.

the subsequent direct object.⁶ In English, however it is redundant to write both *him* and *Shemuel*; therefore *him* has been placed within parentheses.

◇ In the Babylonian Talmud, the use of this *anticipatory pronoun suffix* attached to a verb is quite common. Here are two more examples:

and he slammed (*it*) the gate in his
face

וּטְרָקִיָּה לְבָבָא בְּאַנְפִּיָּהּ
(בבא מציעא פו, א)

the king sought to kill (*them*) all of
them

בְּעַצ מַלְכָּא לְמַקְטִילֵיהוּ לְכוּלָּהוּ
(תענית כא, סע"א)

◇ Targum Onkelos occasionally uses the same pattern, as in the following translation:

and he pitched (*it*) his tent

וּפְרָסִיָּה לְמִשְׁכְּנִיָּהּ (= וַיִּט אֹהֶלָה,
בראשית יב:ח)

◇ A personal-pronoun suffix may also be attached to a *noun* in anticipation of the noun that follows it. In such cases, the letter ך־ is prefixed to the second noun, as in the following example:

in (*his*) locality, *that of* Rav Huna

בְּאַתְרֵיהּ דְּרַב הוּנָא (פסחים ג, א)

This construction is the equivalent of the construct state, in this case, בְּאַתְרֵי רַב הוּנָא, *in the locality of Rav Huna*, and so it may be translated.⁷

◇ A personal-pronoun suffix may also be attached to a *preposition* (such as קֹדָם, *before*, and כְּפִיּוּתָא, *according to*) in anticipation of the noun that follows it. In such cases, the letter ך־ is prefixed to that noun but not translated in English.

Abbáyé was sitting before (*him*)
Rabba

אַבְיֵי הָוָה יְתִיב קִמְיָה דְּרַבָּה
(בבא מציעא ל, ב)

It makes sense according to (*him*)
Rav.

כְּפִיּוּתֵיהּ דְּרַב מְסִתְבָּרָא. (ברכות מ, ב)

6 This phenomenon does occur in Biblical Hebrew. See, for example, וַתִּרְאֶהוּ אֶת הַיֶּלֶד (שמות ב:ו), *and she saw (him), the boy*, and the classical commentaries there.

7 This usage also occurs in Mishnaic Hebrew (Chapter 1, p. 2).

10.3 THE "HANGING" CASE

As we have mentioned above, the native English speaker expects the order of a sentence to be *subject, verb, object*, as in: *The dog bit the man*. Although many sentences in both Hebrew and Aramaic are arranged in the same order, there are also other alternatives. One particular pattern, which can be called *the hanging case*⁸ (*casus pendens* in Latin), sometimes causes confusion. In this usage the noun that is being emphasized is placed at the beginning of the sentence — even when that noun is *not* the *grammatical* subject but an object. Later in the sentence, that noun is often reinforced by a pronoun that refers back to it.

◇ Consider the following illustration from the Torah:

(pron.)	(object)
וְהַלְוִי בְשַׁעְרֶיךָ — לֹא תַעֲזֹבֵנּוּ (דברים יד: כז)	
<i>and the Levite in your gates — you shall not neglect (him)</i> ⁹	

The Torah emphasizes *וְהַלְוִי בְשַׁעְרֶיךָ*, *the Levite in our gates*, by placing it first in the *pasuk* and leaving it "hanging" there, even though *וְהַלְוִי* is clearly *not* the grammatical subject of the verb *תַּעֲזֹבֵנּוּ*. (The grammatical subject of that verb is *you*, which is implied by the second-person singular prefix *תַּ-*.) The force of *וְהַלְוִי בְשַׁעְרֶיךָ* is subsequently reemphasized by *נּוּ*, the direct-object suffix *him*, of the verb *תַּעֲזֹבֵנּוּ*. In English translation, it is sometimes smoother to add an expression like *as for* before the hanging case, as in the following Biblical example:

(pron.)	(object)
אֲדַמְתֶּכֶם — לְנֶגְדְּכֶם זָרִים אוֹכְלִים אֶתָּה (ישעיה א: ז)	
<i>[as for] your land — in front of you, foreigners are devouring it</i>	

◇ In the Babylonian Talmud, the hanging case appears fairly frequently. Consider the following two examples:

8 Some grammarians call it the *nominative absolute*.

9 Since the pronoun is redundant in English, we have placed it within parentheses in our translation.

(pron.)

(object)

כולהו נכסיה — יוסף מוקיר שבי אכיל להו. (שבת קיט, א)

All your possessions — Yosef, the honorer of Sabbaths, will consume them.

(pron.)

(object)

ר' חייא בר יוסף — יהבו ליה זוזי אמלקא... (בבא מציעא מח, רע"ב)

R. Hiyya b. Yosef — [some people] gave him money towards [the purchase of] salt...

In the last example, an inexperienced student could mistake *R. Hiyya b. Yosef* for the grammatical subject and translate: *R. Hiyya b. Yosef gave him money...*, an error that would totally distort the Talmudic passage. In order to avoid that mistake, the student must be sensitive to the possible occurrence of the hanging case, and he must recognize that *R. Hiyya b. Yosef* cannot possibly be the subject, because the verb *יהבו* (*gave*) has a plural form that requires a plural grammatical subject.

11

EXERCISES BASED ON THE CONJUGATIONS OF THE VERBS IN THE TALMUD

EXERCISE A: TRANSPOSITION OF VERBAL FORMS FROM BINYAN קל TO OTHER BINYANIM

The left-hand column contains a list of twelve verbal forms in the קל *binyan* with their English translations next to them. The third column contains a list of twelve verbal forms that correspond to those in the first column in all respects except one: these forms are in other *binyanim*. The numbers placed in brackets next to them refer the reader back to the number of the verb in the paradigms in Chapter 4. Translate these forms on the blank lines.

(א) פָּלְגוּ	they divided	:	אֶפְלִיגוּ	[1]	_____
(ב) זָבִינָנָא	I am buying	:	מְזַבִּינָנָא	[2]	_____
(ג) עָבִיד	making	:	מְשַׁעֲבִיד	[4]	_____
(ד) הָדַר!	go back!	:	אֶהָדַר!	[5]	_____
(ה) אֵיפּוֹק	I will go out	:	אֵיפִיק	[6]	_____
(ו) סָק!	go up!	:	אִיסְתַּלֵּק!	[8]	_____
(ז) לְמִידַּע	to know	:	לְאֹדוּעִי	[10]	_____
(ח) אָמְרָה	she said	:	אֵיתְאָמְרָה	[17]	_____
(ט) תַּחֲזִי	you will see	:	תַּחֲזִי	[19]	_____
(י) אָתָּאן	we came	:	אֵייתִינָא	[24]	_____
(יא) לִיעוּל	let him enter	:	לִיעִיל	[26]	_____
(יב) קַיִמַּת	you are standing	:	מוֹקְמַת	[27]	_____

EXERCISE B: ANALYSIS OF VERBS AND PHRASES

In the following passage twenty-six items are numbered.* For each verb (or pair of verbs connected by a hyphen) please fill in the chart on the next page.

תנו רבנן: מעשה בתלמיד אחד שבא לפני רבי יהושע, אמר לו: תפלת ערבית רשות או חובה? אמר לו: רשות. בא לפני רבן גמליאל, אמר לו: תפלת ערבית רשות או חובה? אמר לו: חובה. אמר לו: והלא רבי יהושע אמר לי רשות! אמר לו: המתן עד שיכנסו בעלי תריסין לבית המדרש. כשנכנסו בעלי תריסין, עמד השואל ושאל: תפלת ערבית רשות או חובה? אמר לו רבן גמליאל: חובה. אמר להם רבן גמליאל לחכמים: כלום יש אדם שחולק בדבר זה? אמר לו רבי יהושע: לאו. אמר לו: והלא משמך אמרו לי רשות! אמר לו: יהושע, עמוד על רגליך ויעידו כך! היה רבן גמליאל יושב ודורש, ורבי יהושע עומד על רגליו, עד שרננו כל העם ואמרו לחוצפית התורגמן: עמוד! ועמד.

אמרי⁽¹⁾: עד כמה נצעריה-וניזיל⁽²⁾? בראש השנה אשתקד⁽³⁾ צעריה⁽⁴⁾, בבכורות במעשה דרבי צדוק צעריה, הכא נמי צעריה. תא-ונעבריה⁽⁵⁾! מאן נוקים⁽⁶⁾ (ליה)? נוקמיה⁽⁷⁾ לרבי יהושע? בעל מעשה הוא; נוקמיה לרבי עקיבא? דילמא עניש⁽⁸⁾ ליה, דלית⁽⁹⁾ ליה זכות אבות; אלא נוקמיה לרבי אלעזר בן עזריה, דהוא חכם והוא עשיר והוא עשירי לעזרא. הוא חכם: דאי מקשי⁽¹⁰⁾ ליה, מפרק⁽¹¹⁾ ליה; והוא עשיר: דאי אית⁽¹²⁾ ליה לפלוחי⁽¹³⁾ לבי קיסר, אף הוא אזיל-ופלח⁽¹⁴⁾; והוא עשירי לעזרא: אית ליה זכות אבות, ולא מצי-עניש⁽¹⁵⁾ ליה. אתו-ואמרו⁽¹⁶⁾ ליה: ניחא ליה למר דליהוי⁽¹⁷⁾ ריש מתיבתא? אמר להו: איזיל-ואימליך⁽¹⁸⁾ באינשי ביתי. אזל-ואמליך⁽¹⁹⁾ בדביתהו. אמרה ליה: דלמא מעברין⁽²⁰⁾ לך? אמר לה: לשתמש⁽²¹⁾ אינש יומא חדא בכסא דמוקרא ולמחר ליתבר⁽²²⁾. אמרה ליה: לית לך חיורתא. ההוא יומא בר תמני סרי שני הוה⁽²³⁾, אתרחיש⁽²⁴⁾ ליה ניסא ואהדרו⁽²⁵⁾ ליה תמני סרי דרי חיורתא. היינו דקאמר⁽²⁶⁾ רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא בן שבעים שנה. (ברכות כז, ב - כח, א)

* The beginning of this narrative, which is written in Hebrew in the Babylonian Talmud, has been reproduced here (albeit in small print) in order to provide the background for the Aramaic portion that contains all the verbs featured in this exercise.

	ROOT	BINYAN	TENSE	TRANSLATION
(1) אָמַרְי				
(2) נִצְעָרִיה וְנִיזִיל				
(3) אֶשְׁתַּקֵּד	Not applicable			
(4) צַעֲרִיה				
(5) תָּא וְנַעֲבְרִיה				
(6) נֹקִים				
(7) נֹקְמִיה				
(8) עָנִישׁ				
(9) לִית	Not applicable			
(10) מִקְשִׁי				
(11) מִפְּרָק				
(12) אִית				
(13) לִפְלוּחִי				
(14) אָזִיל וּפְלַח				
(15) מִצִּי עָנִישׁ				
(16) אָתוּ וְאָמְרוּ				
(17) לִיָּהוּי				
(18) אִיזִיל וְאִימְלִיךְ				
(19) אָזֵל וְאִימְלִיךְ				
(20) מַעֲבְרִין				
(21) לִשְׁתַּמֵּשׁ				
(22) לִיתְבַּר				
(23) הָוָה				
(24) אֶתְרַחֵשׁ				
(25) אֶהְדְּרוּ				
(26) קָאָמַר				

EXERCISE C: ANALYSIS OF VERBS

Read the following quotations from the Talmud carefully. Each of the numbered words is a verbal form found in the paradigms in Chapter 4, and these numbers relate to the exercise on the next page.

- (א) בָּעָא ⁽¹⁾ לְמִיּהֲדָר ⁽²⁾ לְאֶתוּי ⁽³⁾ מָאֲנִיה, וְלֹא אִימָצִי. אֶקְרִייהּ, וְאֶתְנִייה ⁽⁴⁾ וְשׁוּיָה גְבָרָא רַבָּה. (בבא מציעא פד, א אל פי כתב יד)
- (ב) נִיקוּם, ⁽⁵⁾ וְנִיזִיל, ⁽⁶⁾ וְנַעֲבִיד ⁽⁷⁾ עִסְקָא, וְנִקְיִים ⁽⁸⁾ בְּנַפְשֵׁין: "אָפֶס כִּי לֹא יִהְיֶה בָּךְ אֲבִיוֹן." (תענית כא, א)
- (ג) כִּי מָטָא לְמֶתָא, נִפְקָא ⁽⁹⁾ דְּבִיתָהּ לְאֶפִּיה כִּי מִיקְשָׁטָא. כִּי מָטָא לְבִיתָהּ, עָלָת ⁽¹⁰⁾ דְּבִיתָהּ בְּרִישָׁא ... אָמַר ⁽¹¹⁾ לָהּ לְדְּבִיתָהּ: יִדְעָנָא ⁽¹²⁾ דְּרַבָּנָן מְשׁוּם מִטְרָא קָא אָתוּ, ⁽¹³⁾ נִיֶּסֶק ⁽¹⁴⁾ לְאִיגְרָא וְנִיבְעִי ⁽¹⁵⁾ רַחֲמֵי! אָפֶשֶׁר דְּמִרְצֵי הַקְדּוּשׁ בְּרוּךְ הוּא וְיִיתִי ⁽¹⁶⁾ מִיטְרָא. (תענית כג, ב)
- (ד) ... אֵיתְתָא לְבִי תָרִי לֹא חֲזִיא, ⁽¹⁷⁾ אָבֵל מְמוּנָא אִימָא ⁽¹⁸⁾ הָנִי מִיפְלָג ⁽¹⁹⁾ פְּלָגִי ⁽²⁰⁾ צְרִיכִי. ⁽²¹⁾ (קדושין מג, ב)
- (ה) אִיזִיל, ⁽²²⁾ וְאֶשְׁמַע מִיְנִיה מִילְתָּא, וְאֵיתִי, ⁽²³⁾ וְאִיֶּסֶק. ⁽²⁴⁾ (שבת מא, א)
- (ו) מֵאִי הָוָה ⁽²⁵⁾ לִיה לְמִיעֵבֵד? ⁽²⁶⁾ (בבא מציעא ו, א)
- (ז) וְתִיפּוּק ⁽²⁷⁾ לִיה דְּבַעֲיָנָן ⁽²⁸⁾ לְמַעֲבֵד הֵיפְרָא! (בכורות נח, א)
- (ח) ... הָוָה קָא מְזַבִּין ⁽²⁹⁾ אֶרְעָא וְזַבִּין ⁽³⁰⁾ תּוּרֵי ... (גיטין נב, א)

In the following table, the left-hand column lists all the verbal forms that have been numbered in the sentences above. To the right of that column, five additional columns appear with the headings ROOT, BINYAN, TENSE, HEBREW TRANSLATION, and ENGLISH TRANSLATION, respectively. For the first verbal form, בָּעָא, we have already filled in the spaces under those five headings. Study the other verbal forms carefully, and *fill in* the rest of the table yourself. Since you may want to refer back to the conjugations of the verbs, their numbers in Chapter 4 have been printed in square brackets in the root column.

	ROOT	BINYAN	TENSE	HEBREW TRANSLATION	ENGLISH TRANSLATION	
(1) בָּעָא	בעי	[18]	קל	Past	רָצָה	he wanted
(2) לְמִיּהָרֵר		[5]				
(3) לְאַתּוּי		[24]				
(4) אֶתְנִיּוּה		[22]				
(5) נִיקוּם		[27]				
(6) נִיזִיל		[15]				
(7) נַעֲבִיד		[4]				
(8) נִקְיִים		[27]				
(9) נִפְקָא		[6]				
(10) עָלָה		[26]				
(11) אָמַר		[17]				
(12) יִדְעָנָא		[10]				
(13) אָתּוּ		[24]				
(14) נִיִּסֵּק		[8]				
(15) נִיבְעִי		[18]				
(16) יִיחִי		[24]				
(17) חִזִּיא		[19]				
(18) אִימָא		[17]				
(19) מִיפְלָג		[1]				
(20) פִּלְגִי		[1]				
(21) צָרִיכִי		[3]				
(22) אִיזִיל		[15]				
(23) אִיחִי		[24]				
(24) אִיִּסֵּק		[8]				
(25) הָוָה		[25]				
(26) לְמִיעֵבֵד		[4]				
(27) תִּיפּוּק		[6]				
(28) בָּעִינָן		[18]				
(29) מְזַבִּין		[2]				
(30) זָבִין		[2]				

EXERCISE D: TRANSLATION OF TEXTS

Translate each of the following eight Talmudic quotations into English.

(א) בַּעַא לְמִיּהָדֵר לְאַתּוּי מְאָנִיָּה, וְלֹא אִימָצִי. אַקְרִיָּיָה, וְאַתְנִיָּיָה וְשׁוּיָיָה גִבָּרָא רַבָּה. (בבא מציעא פד, א אל פי כתב יד)

(ב) נִיקוּם, וְנִיזִיל, וְנַעֲבִיד עֵיסָקָא, וְנִקְנִים בְּנַפְשֵׁין: "אָפֶס כִּי לֹא יִהְיֶה בָךְ אָבִיוֹן." (תענית כא, א)

(ג) כִּי מְטָא לְמִתָּא, נִפְקָא דְּבִיתָהּ לְאַפִּיָּה כִּי מִקְשָׁטָא. כִּי מְטָא לְבִיתָיָה, עֲלֵת דְּבִיתָהּ בְּרִישָׁא ... אָמַר לָהּ לְדְּבִיתָהּ: יִדְעָנָא דְּרַבָּנָן מְשׁוּם מְטָרָא קָא אָתוּ, נִיֶּסֶק לְאִיגָרָא וְנִיבְעִי רַחֲמֵי! אָפֶשֶׁר דְּמַרְצִי הַקְדוּשׁ בְּרוּךְ הוּא וְיִיְיָ מִיִּתִּי מִיִּטְרָא. (תענית כג, ב)

(ד) ... אִיתְתָּא לְבִי תָרִי לֹא חֲזִיא, אָבֵל מְמוּנָא אִימָא הָנִי מִיפְלָג פְּלָגִי! צָרִיכִי. (קדושין מג, ב)

(ה) אִיזִיל, וְאַשְׁמַע מִיָּנִיָּה מִלְתָּא, וְאִיתִי, וְאִיֶּסֶק. (שבת מא, א)

(ו) מַאי הָוָה לִיָּה לְמִיעֵבֵד? (בבא מציעא ו, א)

(ז) וְתִיפּוֹק לִיָּה דְּבַעֲיָנָן לְמַעֲבַד הֵיכְרָא! (בכורות נח, א)

(ח) ... הָוָה קָא מְזַבִּין אַרְעָא וְזַבִּין תּוֹרֵי ... (גיטין נב, א)

(א)

(ב)

(λ)

(Γ)

(Π)

(ι)

(ι)

(Π)

ANSWERS TO EXERCISE A

(א)	אִפְּלִיגוּ	they disagreed
(ב)	מְזַבְּנָא	I am selling
(ג)	מְשַׁעְבִּיד	subjugating
(ד)	אַהֲדִיר!	bring back!
(ה)	אֶפִּיק	I will take out
(ו)	אִיסְתַּלֵּק!	depart!
(ז)	לְאִדְוְעִי	to inform
(ח)	אִיתְאַמְרָא	it (f.) was said
(ט)	תִּחְזִי	you will show
(י)	אֵייתִינָא	we brought
(יא)	לִיעֵייל	let him bring in
(יב)	מוֹקְמַת	you are establishing

ANSWERS TO EXERCISE B

	ROOT	BINYAN	TENSE	TRANSLATION
(1) אָמְרִי	אמר	קל	Participle	they say
(2) נִצְעָרִיה וְנִיזִיל	צער, אזל	פֻּעַל, קל	Future	shall he continue to harass him
(3) אֲשַׁתְקַד	א + שְׁתַּא + ק(ד)מָא			last year
(4) צַעֲרִיה	צער	פֻּעַל	Past (+ suffix)	he harassed him
(5) תָּא וְנַעֲבְרִיה	אתי, עבר	קל, אֶפְעַל	Imp., Fut.* (+suffix)	come and let's depose him
(6) נִוקִים	קום	אֶפְעַל	Future*	shall we install
(7) נִוקְמִיה	קום	אֶפְעַל	Future* (+suffix)	let us install (him)
(8) עֲנִישׁ	ענש	קל	Participle**	he will punish
(9) לִית	לָא + אִית = לָא + יֵשׁ = אֵין			there is not
(10) מְקַשִּׁי	קשי	אֶפְעַל	Participle**	he will raise a difficulty

ANSWERS TO EXERCISE B (continued)

	ROOT	BINYAN	TENSE	TRANSLATION
(11) מְפָרֵק	פִּרַּק	פָּעַל	Participle**	he will refute
(12) אֵיט	יֵשׁ			there is
(13) לְפָלוּחִי	קָל	פִּלַּח	Infinitive	to serve
(14) אֲזַל וְפָלַח	אזל, פִּלַּח	קָל	Participle**	he will go and serve
(15) מְצִי עֲנִישׁ	מצי, עֲנַשׁ	קָל	Participle	he can punish
(16) אָתוּ וְאָמְרוּ	אתי, אמר	קָל	Past	they came and said
(17) לִיְהוֹי	הוי	קָל	Future	he should be
(18) אֲזַל וְאִימְלִיךָ	אזל, מִלַּךְ	קָל, אִתְּפַעַל	Future	I shall go and consult
(19) אָזַל וְאִימְלִיךָ	אזל, מִלַּךְ	קָל, אִתְּפַעַל	Past	he went and consulted
(20) מַעֲבִירִין	עבר	אִפְעַל	Participle**	they will depose
(21) לְשִׁתְּמֹשׁ	שמש	אִתְּפַעַל	Future*	let one use
(22) לִיתְבַּר	תבר	אִתְּפַעַל	Future*	let it be broken
(23) הָוָה	הוי	קָל	Past	he was
(24) אִתְּרַחֵשׁ	רחש	אִתְּפַעַל	Past	it occurred
(25) אֶהְדְּרוּ	הדר	אִפְעַל	Past	"they" surrounded
(26) קָאָמַר	אמר	קָל	Participle + קָ	he says

* These future forms have a "modal" sense in Talmudic dialectic and are best translated as *let...* or *shall...*

** These participles have a future indicative meaning and are used in the Talmud instead of the ordinary future tense.

ANSWERS TO EXERCISE C

	ROOT	BINYAN	TENSE	HEBREW TRANSLATION	ENGLISH TRANSLATION
(1) בָּעָא	בעי	קל	Past	רָצָה	he wanted
(2) לְמִיּהָדֵר	הדר	קל	Gerund	לְחֹזֵר	to go back
(3) לְאַתּוּי	אתי	אַפְעַל	Gerund	לְהָבִיא	to bring
(4) אֶתְנִיִּיה	תני	אַפְעַל	Past	הִשְׁנֶה לוֹ; לְמַד אוֹתוֹ	he taught him (oral law)
(5) נִיקוּם	קום	קל	Future	נִעְמַד	let's get up
(6) גִּיזֵל	אזל	קל	Future	יֵלֵךְ	let's go
(7) נַעֲבִיד	עבד	קל	Future	נַעֲשֶׂה	let's do
(8) נִקְיִים	קום	פָּעַל	Future	נִקְיִים	let's fulfill
(9) נִפְקָא	נפק	קל	Past	יָצְאָה	she came out
(10) עָלָת	עלל	קל	Past	נִכְנסָה	she entered
(11) אָמַר	אמר	קל	Past	אָמַר	he said
(12) יֹדַעְנָא	ידע	קל	Present	יֹדַע אֲנִי	I know
(13) אָתוּ	אתי	קל	Participle	בָּאִים	coming
(14) גִּיָּסַק	סלק	קל	Future	נַעֲלֶה	let's ascend
(15) גִּיבְעִי	בעי	קל	Future	נִבְקֵשׁ	let's ask for
(16) יִיתִי	אתי	אַפְעַל	Future	יָבִיא	he will bring
(17) חֲזִינָא	חזי	קל	Passive Part.	רְאוּיָה	fit
(18) אֵימָא	אמר	קל	Future	אֵמַר	I would say
(19) מִיפְלָג	פלג	קל	Infinitive	חֲלֹק	(divide)
(20) פְּלָגִי	פלג	קל	Participle	חֹלְקִים	dividing
(21) צְרִיכִי	צרך	קל	Passive Part.	צְרִיכִים	needed
(22) אִיזִיל	אזל	קל	Future	אֵלֵךְ	I will go
(23) אִיתִי	אתי	קל	Future	אָבֵא	I will come
(24) אִיָּסַק	סלק	קל	Future	אֵעֲלֶה	I will go up
(25) הָוָה	הוי	קל	Past	הָיָה	was
(26) לְמִיַּעֲבַד	עבד	קל	Gerund	לַעֲשׂוֹת	to do
(26) תִּיפּוּק	נפק	קל	Future	תִּצָּא	let it be derived
(27) בְּעִינָן	בעי	קל	Present	צְרִיכִים אֲנוּ	we need
(28) מְזַבִּין	זבן	פָּעַל	Participle	מוֹכֵר	selling
(30) זָבִין	זבן	קל	Participle	קוֹנֶה	buying

ANSWERS TO EXERCISE D

(כ) He (= Resh Lakish) wanted to go back to bring his clothes, but he did not succeed. He (= R. Yoḥanan) taught him (= Resh Lakish) the written Torah, and he taught him the oral Torah, and he made him a great man.

(ב) Let's get up and go and do business, and let's fulfill with regard to ourselves (the pasuk): "Indeed there will be no pauper among you."

(ג) When he arrived in town, his wife went out to greet him while [she was] adorned. When he reached his home, his wife entered first... He said to his wife: I know that the Torah scholars are coming because of the [lack of] rain; let's ascend to the upper story and ask for mercy (= pray). Perhaps the Holy One Blessed Be He will be appeased and bring rain.

(ד) ... a woman is not fit for [marriage to] the two [men], but [in disputes about] money I would say [that the two sides] actually split! [Consequently, both cases] are needed.

(ה) I will go and hear something from him, and [then] I will come and go up [to Eretz Yisrael].

(ו) What was he to do?

(ז) But let it be derived by him that we need to make a sign!

(ח) ... he was selling land and buying oxen ...

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